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13076

James Lenox.

MEMOIRS

OF

MR. JOHN CHAMBERLAIN,

LATE

MISSIONARY IN INDIA.

BY

WILLIAM YATES.

"By the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." 1 Cor. xv. 10.

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James Lenox.

rarely passed a life, of which a judicious and faithful narrative would not be useful." But the subject of these Memoirs was not a private individual—he occupied a conspicuous situation, and discharged the duties belonging to it with ardour and perseverance. He moved in a sphere in which angels would choose to move, were they commissioned to pass through this transitory world, like human beings:—for he was an humble imitator of Christ and his apostles; and his energies as a man, his simplicity as a Christian, and his zeal as a missionary, have entitled him to a place amongst those who, in the records of truth, are judged worthy of everlasting remembrance.

Such being the character of Mr. Chamberlain, it will not be thought wonderful that the world should be presented with a narrative of his life; though it may be matter of surprize, that this should not have been drawn up by one better qualified for the task. The only apology the compiler can offer on his own behalf, is, that he was requested to undertake it by the most intimate friends of the deceased, and could not refuse, without being unfaithful to his own convictions of duty.

The sources whence he has drawn his information are principally three: private papers, periodical works, and personal acquaintance. In addition to what he was able to collect from periodical works, it will be perceived that he has been indebted to friends for the communication of several important facts and documents. To

such he desires to return his sincere thanks, and trusts that the use he has made of their favours will be sufficient to convince them that they were duly appreciated. His acknowledgments are particularly due to Mr. Lawson, for the trouble he has taken in furnishing a likeness of Mr. C. and a fac-simile of his handwriting.

In the perusal of this volume, the attentive reader will perceive that the greater part of the materials were supplied by Mr. C. himself. Whatever difference of opinion may exist as to a man's writing his own memoirs, all seem agreed, that if he has not drawn up these himself, those who do, should, as much as possible, make him the narrator of his own history. Being convinced that this is a general opinion, and that it is founded on a just estimate of things, the compiler has scrupulously attended to it, and in the body of the work has added only such remarks to the original matter as seemed necessary to introduce, connect, or elucidate the subject under consideration.

It cannot be expected that a work of this nature will be equally interesting to readers of every description; there is too much reason to fear, that it may be inspected by some, more disposed to censure than approve of exalted piety and missionary zeal. Could such persons be prevailed upon seriously to reflect, that the time is fast approaching, when none but those who are possessed of experimental religion will enter into the kingdom of heaven; and that "it is good to

be zealously affected always in a good thing;" they would find little reason lightly to esteem, or rashly to condemn, the piety and zeal which are essential to personal happiness and the propagation of the gospel.

It is hoped that this Memoir will be perused with profit by sincere Christians: and should it, under the divine blessing, be made instrumental in leading some to consecrate themselves in a more eminent degree to the service of God; of encouraging others, while using the appointed means, to rely more firmly on those promises which declare, that to the Messiah shall be given the heathen for his inheritance, and the uttermost parts of the earth for his possession; and of animating in their arduous course, those who, not counting their lives dear unto themselves, have gone forth into distant barbarous climes, to preach among the Gentiles the unsearchable riches of Christ; the object of the compiler will be accomplished, his best wishes fulfilled, and his labour abundantly compensated.

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MEMOIRS.

CHAP. I.

Parentage of Mr. Chamberlain, his Early Life, Conversion, and Call to the work of a Missionary.

AS in describing the course of a river, it is usual to trace it to its source; so in delineating the character of an individual, it is customary to give an account of his origin. In the natural world we often find, that the largest and most fertilizing rivers take their rise from an insignificant spring; and in the moral and religious world, it not unfrequently happens, that the most eminent and useful of our species owe their birth to parents in the lower circles of society. This teaches us the folly of glorying exclusively in race or descent, and leads us to acknowledge the power and grace of that God, who, from small beginnings produces the greatest results.

JOHN CHAMBERLAIN, the subject of this memoir, was born at Welton, in Northamptonshire, on the 24th of July, 1777. He was the eldest son of John and Ann Chamberlain, who were poor but industrious people, and who gave to three children the best education their circumstances would admit.

We are emphatically told by an inspired writer, that "Childhood and youth are vanity;" to narrate, therefore, in the life of any one, all that takes place in these seasons, would be both tedious and unprofitable; yet it may not be improper to notice such incidents as have an effect upon the man in after days,

or such as may be considered the first blossoms of that fruit which is afterwards ripened to perfection: for it has been justly remarked, that a trifling incident, a saying, or a childish custom, often shews more of the real character than the most splendid actions.*

Mr. Chamberlain in his infancy was very weak and delicate, and when about three years old, he had a fever, by which he lost his hearing in one ear, which he never afterwards recovered.

He was sent to a village school when he was very young—so young that he could not remember first learning to read: all he could recollect, was, that he used to sit on a little stool, by the side of his mistress, with a large Testament in his hand, and *that he was the first of a considerable number of children much older than himself.* The latter circumstance is of little importance, except it was the first indication of that principle which led him, in all he undertook, to labour to excel—and it is recorded on that account. We should probably never have heard of Alexander's complaining, when a boy, to his companions, of the activity of his father, and expressing his fear that nothing would be left for him to do when a man, had it not been that this marked the disposition which so strongly characterized his future conduct.

The serious impressions which he received at this very early period, were, under the Divine blessing, one link in that chain of events which brought him to an experimental acquaintance with religion, and which to his latest days never failed to inspire in him thankfulness to the Author of all good. He has left a note expressive of his feelings on this subject, in which he says, "Nor did I dare even then to do any thing I thought was sinful. At that early period I used to attempt to pray. When I went to meeting I was delighted with the singing, and united with all my might to give vent to my rapture. Sometimes then some glimmerings of Divine truth illumined my mind, which at least prepared me for after days. I thank my God for parents who, though poor, taught me to read the Bible, and took me to hear the word of God preached. Ah!

* Ουτε ταις επιφανεσταταις πραξεσι παντως ενεστι δηλωσις αρετης η κακιας, αλλα πραγμα βραχυ πολλακις και ρημα και παιδια τις εμφασιν ηθους εποιησεν. Plut.

How much I owe to the care of my dear mother!" This furnishes another proof of the validity of that old maxim, to which there are comparatively few exceptions; "Train up a child in the way he should go, and when he is old he will not depart from it:" and holds out another encouragement for parents "to bring up their children in the nurture and admonition of the Lord." God rewards the pious care of some, by giving them to see their children walking in the ways of truth from their infancy; and many a kind mother has lived to witness the seed sown in early life, though apparently choaked by the thorns of vice in riper years, spring up, and bear much fruit. And to fond parents what can be more delightful, than to be the means, in the hand of God, of adding to a mortal an immortal life; and to be had in grateful and everlasting remembrance by their offspring, as the channel of those blessings which will constitute their eternal happiness and exaltation?

Though from a child Mr. Chamberlain was acquainted with the Scriptures, and the subject of many pious feelings, yet as he advanced in life the evil propensities of his nature began to display themselves; his serious impressions wore off, and he committed the reins of self-government to the neck of youthful folly. How sad an instance does this furnish of the natural depravity of the human heart! His mind was to a considerable extent enlightened; he had religious examples constantly before him, and was warned against approaching danger; yet such was the force of inbred sin, that he was borne away by it, as by an imperceptible current.

In the year 1789, he was called to leave his father's house. His father designed him for some mechanical business; but from the state of his son's health, which at this time was still delicate, he was led to alter his plan, and to direct his attention to farming, thinking it would be a likely means of strengthening his constitution; he was therefore removed from home, and brought up in this line of life at Market-Harborough, in Leicestershire. His distress at parting with his mother was very great, and for some time after his removal, it appears that he used to embrace every opportunity of being alone, that he might think about, and pray for his parents.

At this time he had frequent opportunities of hearing the Rev. Mr. Gill, Minister of the Independent Congregation at Market-Harborough; and under his ministry he was occasionally much affected, though no lasting impression was produced. Like hundreds who attend the means of grace, his conscience was often awakened, and as often lulled asleep again. Sometimes he formed the strongest resolutions to change his course, but found his strength perfect weakness in the hour of temptation; and thus "his goodness, like the morning cloud and the early dew, soon passed away." After his conversion he reflected on this part of his career with mingled feelings of gratitude and sorrow:—he says,

"From infant days, thro' months of trifling youth,
To years of manhood, thou hast brought me on:
Preserved me from a thousand hurtful snares,
When madly I rebelled against thy will,
And onward urged the broad destructive way;
Profaned thy sabbaths, and thy name blasphemed,
In deeds unnumbered; and in various forms,
Called loud for vengeance on my guilty head."

"What reason have I to bless God, when I consider what I was a little time ago—a poor rebel against God, without any desire to return to him. How did I then run with the multitude to do evil! With what eagerness did I then pursue vanity, though it always disappointed my expectation! I found that on earth there was no solid good to be obtained, and yet the eagerness with which I pursued its pleasures was not abated."

By the misery he felt in this state from the convictions of conscience, and by the events that occurred soon after, he was gradually convinced, that his heart was "deceitful above all things, and desperately wicked:" and after many vain resolutions to serve God in his own strength, was effectually wrought upon by the power of Divine grace, and led to see that all his sufficiency was in Christ Jesus.

In the year 1794 he went to reside at Barby in Northamptonshire, where he heard Doctor Bridges, an Evangelical clergyman now at Bristol. The state of mind at this time is faithfully described in these words: "Here I heard the glori-

ous news of salvation. Here I began to think, read, and pray. Doctor Watts's Psalms and Hymns were my constant companions. I committed the greatest part of them to memory, and was continually repeating them, whether walking in the fields, or working in the barn; or wherever I might be, they were the rejoicing of my heart. Morning, noon, or night I was alike glad. But alas! how vain and weak was I, puffed up with pride! I formed resolutions, but sin revived! My futile efforts failed, and I rolled down the tide of vanity. I knew little of the deceitfulness of sin, or the tempter's wiles. My heart, treacherous heart, beguiled me. I soon forgot my vows; sinned vilely, and strove to lull my conscience fast asleep. But in vain—It stood faithful, and with severe reproofs chastised me for my sin. My guilty soul was overwhelmed with deep remorse, shame, and bitter pain. O wondrous wisdom, joined with free mercy! O Divine Providence, how deep are thy ways!"

In 1795 he went to live at Braunston, in the same county. Here the person with whom he resided made him promise not to go to meeting:—to this he agreed, only insisted upon going to hear Doctor Bridges, at a neighbouring church; as the Gospel was not preached in Braunston church. He used to go every other Sabbath. Conscience then did its office, and for some days after the Sabbath, he was very attentive to reading the scriptures and prayer; but in general, before the time came to go to church again, he began to decline. As soon as he heard another sermon, his sins appeared in view; new resolutions were made, and for a season, as he thought, faithfully fulfilled.

Towards the spring of the year, something took place which prevented going to church for three Sabbaths. On the evening of the third, he said to his master, "I have not been to church a long time, I wish you would let me go to meeting. It is not right to break the Sabbath in this manner." His master said, "Why John, if you go once, you will want to go again, and that will not do. You may go to-night." He went—Mr. Simmons (now at Wigan) preached—Divine power accompanied the word to his heart. Speaking of that night, he says; "My joys overflowed! Such wondrous things I felt —O, it was a happy season!"

From this time he commonly dated his conversion, though, when further advanced in the christian life, on reviewing the dealings of God with him at this period, he concluded that it was only the completion of a work, which had been previously commenced. There is often a striking resemblance between the porgress of the natural and spiritual birth, which seems to have been exemplified in this instance. He expresses his opinion on it thus:—

"I have been reading Edwards's Narrative concerning the work of God in America, and have met with something which strengthens me concerning the work of God in my own soul. My experience is very much like that of some there recorded. If I am converted, it was in a gradual way, and in a manner which I never thought to be conversion. I do think the work of God was begun in my soul when I lived at Barby, though hitherto I have concluded otherwise. The reason why I thus concluded, was, because I fell into sin afterwards; but I am now led to think, this is not a proof that the work of the Spirit was not begun, which is like the first appearance of light, then clouds interpose and hide it, then they break off, and perhaps come on again; but at length the day makes its appearance, which no clouds whatever can totally hide. Thus I hope it hath been with me, I would say it to the praise of rich grace. If the Lord had not thus distinguished me, I should have been one of the vilest of the vile. O to grace how great a debtor!"

The Sabbath after the happy season when he heard Mr. Simmons, he applied for leave to go again to the house of God: it was obtained, but with a strict charge never to ask any more. At this time his pleasures were inexpressible, he was swallowed up in divine things. Religion was indeed his meat and his drink. Through his great attention to his bible, and his frequenting the chapel, he now met with much persecution; but it only drove him nearer to God. He experienced the truth of the apostolic declaration, "If any man will live godly in Christ Jesus, he shall suffer persecution;" but those who opposed him were unwittingly promoting his best interests by driving him nearer to a throne of grace, by drawing into

exercise the graces of the Spirit, and by fitting him for the discharge of Christian and ultimately missionary duties. Trials of this nature are severe to the young convert; but when he is more advanced, on reviewing them he can say, that "all things work together for good to them that love God."

In the year 1796 he went into a serious family at Braunston, and in the summer, he, his master, one of his fellow servants, and the housekeeper, four out of one family, together with eleven others, were baptized by Mr. Simmons at Guilsborough. Being thus introduced into the church, he "continued stedfastly in the Apostle's doctrine, and fellowship, and in breaking of bread, and in prayers."

It was in October in the same year, that his mind was first impressed with the state of the heathen. He heard of the Baptist Missionaries Thomas and Carey, in India, and was continually wishing to be with them. He read of them, and every account increased the feeling; their very trials fanned the flame till it became like a fire in his bones. About this time the sermons preached at the formation of the London Missionary Society were lent him, and after reading them, it is easy to see from the following expressions, how powerfully they impressed his mind:—

"I then felt a burning zeal for the welfare of the heathen. I read them over and over, and as I read, laboured with strong desire. Sometimes I thought I could die in the cause, and triumph in the tortures of a fire. My hopes were directed to India, though I saw no way how they could be fulfilled. Involved in labyrinths, I walked in darkness."

In these expressions we discover the genuine breathings of a missionary soul, and see the first kindlings of that flame of zeal, which in future years was destined to shine with so much splendour on the plains of Hindoostan. These feelings he concealed in his own breast, and seeing no prospect of accomplishing his wishes, relinquished for the present all hopes of becoming a missionary. For a man to conceal the bent of his inclination, is however as impossible as for him to conceal his existence: it will display itself in his aims and pursuits, and God will always, by the events of his providence, open a door

for the exercise of those gifts and graces, which he himself has bestowed for specific purposes. He may try a man by hedging up his way, and cutting off his prospects; but ultimately he will bring him into a spacious place, and establish his goings.

Mr. Chamberlain, considering it impossible to realize his views of becoming a missionary, in 1797 went to live with Mr. Haddon at Naseby, where he laid himself out to do all the good in his power. He influenced the people to establish a Sunday School and meetings for prayer, at both of which he attended as much as possible. His heart was fully set on these things, and he longed to be more at liberty, that he might exert himself more in the service of God. For this purpose he had determined, when the period was expired for which he had engaged, that he would learn some trade, in order that he might have more time to devote to religion. From the line of conduct here pursued, we discover the real tendency of a devoted heart. It is not satisfied with waiting till an opportunity offers of going among the heathen, but it impels the man to action among his own countrymen, and suffers him to enjoy no peace unless he is seeking the good of immortal souls. How many are mistaken in this point—they think, if they were among the deluded idolaters, how much they would strive to turn them from vain idols to serve the living God: and yet they sit down contented, without making one effort to reclaim their friends, their neighbours, or their fellow countrymen. A true missionary spirit is the same in all places, and will ever lead its possessor to seek the spiritual welfare of those to whom he has immediate access.

While Mr. C.'s prospects for futurity were fluctuating, and he was expecting to change his occupation, his worthy master, knowing the state of his mind with respect to the heathen, mentioned the subject to some ministers of the Baptist denomination. Being gratified with the account given of him, they proposed him to the Committee of the Baptist Missionary Society; and after the matter had been discussed, it was agreed at a Committee meeting held at Northampton, Sept. 20th, 1798, "That Mr. Chamberlain be accepted as a probationer for missionary undertakings, and placed under the care

of Mr. Sutcliff for that purpose, during the pleasure of the Society." His heart's desire was now fulfilled, and his only remaining anxiety was, lest he should be found unfit for the work to which he was called: he therefore set himself seriously to consider, what were the best means of preparing for his new situation. He had, while at Naseby, formed several rules for the guidance of his conduct: these he reviewed and added to them some others. The substance of them we shall here subjoin, as they exhibit the principles on which he commenced his studies with a view to missionary labours.

"1.—*Resolved*, That I will embrace every opportunity I possibly can for prayer, both public and private, but chiefly the latter, knowing it to be the life and comfort of religion.

"2.—That I will attend closely to the word of God in my search after divine truth, for therein is the truth in its brightness and its excellency. Here are words that do them good that walk uprightly. 'Thy word is a lamp unto my feet, and a light unto my path;' and herein is revealed salvation to dying men.

"3.—That I will, as much as I possibly can, henceforth watch my words, and pray to God to teach me when to speak and what to speak; when to forbear, and what to avoid; and to enable me to converse about divine and heavenly things, and have my conversation in heaven; well knowing it will be for my profit, and the advantage, not only of myself, but of all those with whom I may converse.

"4.—That I will endeavour to watch against hasty promises, and will use the words, 'perhaps, peradventure, or it may be.' The Lord enable me so to do; for hitherto I have suffered much on this account.

"5.—That, by divine assistance, I will henceforth meditate on the love of Christ more than I ever have done, and on the worth of precious souls. May I ever pity my fellow sinners, and ever seek their good. Oh, how precious is Jesus to me! May I ever retain an increasing savour of divine things.

"6.—That I will resign myself to the will of Him 'who does all things well,' since, however difficult my way may appear, he can make it plain. Will endeavour to watch his providences, and be content with whatever He may see fit to allot.

"7.—That wherever I may be, I will, by His grace, assisting, strive to promote the cause of Jesus Christ, and seek the good of my fellow creatures.

"8.—That I will rise sooner in the morning than I do, and be more earnest in the pursuit of knowledge, endeavouring to improve my precious time.

"9.—That I will attend to my studies as regularly as possible, and will try to find out what is the best method of attaining this regularity.

"10.—That I will have but one subject on my mind at the same time, and be intent upon it till my object is gained."

These rules he frequently reviewed, being convinced that whatever truths are to be reduced to practice in the life, must often be pressed on the heart; and being conscious that it is of little advantage to have the head filled with excellent maxims, unless the heart and life are improved by their influence. The former part of these resolutions was formed when engaged in secular concerns, with an express view to the promotion of piety in the soul, and not with any design to excuse himself in the discharge of inferior duties. There are some who think themselves justified in neglecting their avocations, under the pretext of attending more strictly to religion. Such were not his views; on the contrary, he was "diligent in business, fervent in spirit, serving the Lord." In the latter part of these rules, we discover a mind resolved, by the aid of divine grace, on its own improvement, and on that of others. It is not an easy matter so to unite these, that the one shall never interfere with other: even the regulations we adopt to guide us in this intricate path, may, unless we are careful, lead us astray. Thus a rigid adherence to rules designed for our own improvement, may induce us to adopt a line of conduct so severe and recluse, as to be ill suited to advance the welfare of others; and a regarding of the path which we have marked out for ourselves, as the only proper one for all others, may lead us to be so censorious as to enjoy little pleasure in social intercourse: while, on the contrary, in the discharge of the duties we owe to our fellow men, we are in danger of losing the spirit of devotion, and neglecting those which we owe to God our Saviour. How far the subject of

these Memoirs was enabled to fulfil the engagements he made with himself, without verging into extremes, will be seen in the subsequent part of his history.

To a man resolved, by the grace of God, on making progress in a religious life, nothing can be of greater importance, than for him to sit down, and seriously calculate how he ought to feel and act in that situation in which he is placed by Divine Providence; because by this means, he will soon discover how far short he falls of that standard which the word of God has erected, and which his own best judgment approves. From a person of this description, we must expect to hear frequent complaints of unprofitableness and want of spirituality; not that he is less pious than others, but having set himself to stem the torrent of inward and outward corruption, he feels in a greater degree the danger to which he is exposed of being carried away by its force, and perceives the slowness of his advances towards the desired haven.

These remarks we shall find elucidated by the experience of Mr. Chamberlain in the ensuing chapter.

CHAP. II.

The State of his Mind while residing at Olney on Probation for Missionary Work.

THE present is an age distinguished for the lively concern that is felt in all missionary operations. In carrying on the great work of evangelizing the world, much depends upon the piety and activity of those who are principally concerned with Missionary Societies; but still more must necessarily depend upon the persons whom they employ. To trace, therefore, through its different stages, the experience of such as have been faithful to the charge committed to them, and to learn, by this method, what formed the foundation of their usefulness, must be a pleasing employ to all who are interested

in the success of missions, and a still more profitable one, to those who have consecrated, or are about to devote, their lives to this service. The principal means by which we can become acquainted with such men, are their diaries. What should we have known of that devout and heavenly man Mr. Brainerd, had it not been for his journals? And we should have known nearly as little of Mr. Chamberlain, had it not been from the same source of information.

It appears that he entered on his preparatory studies at Olney, about the 7th Oct. 1798, and continued there somewhat less than a year. During the whole of this time, he paid the most scrupulous attention to the state of his heart, and rigidly examined the motives by which he was influenced. He was fully convinced, that personal religion was indispensable to his happiness: hence every scene, every circumstance, every book, every sermon, and every friend, that produced an effect on the state of his mind, was carefully noticed by him in the account of his daily experience, the substance of which we shall now transcribe. After he had been at Olney a short time, he thus commenced his first diary.

"Oct. 17th, 1798.—I have been at dear Mr. Sutcliff's ten days. Have been very dull, very cold, and much discouraged; have felt something of my weakness, but not enough to lead me earnestly to God for strength. Yesterday I hope I felt something more than ever I have done since I have been here; felt comfortable in the afternoon in prayer to God—was enabled to pray for divine assistance, for the divine presence to be with the dear brethren assembled at Kettering,* with those in India and in the South Seas, and with those that are about to embark, also with brother Brunsdon and myself.

* The meeting here referred to was held to take into consideration the propriety of complying with the earnest request of the brethren then in India, who had solicited that more missionaries might be sent them. Mr. Brunsdon, whose name is mentioned in the above section, was a fellow student with Mr. Chamberlain, and a close intimacy existed between them: they generally prayed together three times a day, and constantly conversed together on religious and missionary subjects, so that piety was the foundation of their friendship. Nec sine virtute amicitia esse ullo pacto potest, &c.—Cic.

This was the first refreshing opportunity I have had these ten days. O Lord, let me not be so cold and so dull; appear for me; enlighten my mind, and enable me to be more eminent in holiness, more like Jesus.

"19th.—Have been reading an account of the Moravians in North America, of the troubles they endured, and the afflictions they went through, and the success that attended the labours of the missionaries. What love to souls! What zeal for God! What patience! What meekness! What humility, and what disinterested benevolence appear in all their proceedings!—Worthy to be imitated indeed! How was the power of God manifested in bringing those poor Indians out of darkness into his marvellous light! What joy to those dear men to see their labours blessed of God! But Oh, how soon the scene changes; fightings without, and fears within! What grief must it have caused in their breasts to see and hear of the distresses and calamities that took place, to be driven from one place to the another, and to be in the midst of so many dangers amongst the enraged savages; but most of all to hear the heart-rending tidings, while they were prisoners, of the murder of their beloved congregation; Oh how must this have wounded their hearts!—But God was their strength. When I think of these things, I don't feel so much affected as I could wish, yet I think I do experience some degree of pleasure in the prospect of the spread of the Gospel. Blessed be God for putting it into the hearts of some to think of the poor heathen, and for raising up societies and men for such a work.

"22nd.—Yesterday felt something of the power of religion. Had some precious opportunities in attending to divine ordinances, was very happy at the table of the Lord. I trust the name of Jesus was precious to me, I could sing,

'Jesus, I love thy charming name, &c.'
'His worth if all the nations knew,
'Sure the whole earth would love him too.'

In the evening had some sweet conversation with a Christian friend.

"Nov. 1st.—This is the first day of the month; whether I shall live to see the end of it, I cannot tell; a kind of shivering restlessness has seized me to-day: I feel more composed in my mind than I have done for some time past, and trust, if I die, I shall be infinitely happy with Christ, and shall have done with all the sorrows of this world. Have been reading a pamphlet concerning ministers, the motives that influence them in entering on the work, and the manner and matter of it; I am very much tried on this subject; I feel myself condemned, and fear nothing but selfish motives have induced me to propose as a missionary—the thought of being a great man, such as *John Chamberlain, Missionary in India*; but cursed be the motive, or such motives as these, if such are in my heart. If such things move me to engage in this work, O Lord, overturn them—turn them to foolishness!

"2nd.—My complaint is a little abated. Have been able to read some of the lives of holy men of old. What a view of true religion appears therein! But ah, how little do I feel of such a spirit! What zeal, what love to God, what love to precious souls are here displayed! They 'took joyfully the spoiling of their goods,' and endured hardness as good soldiers of Jesus Christ. Oh what men were Elliot, Baxter, Bunyan, and the Mayhews! O Lord! grant me much of their spirit.

"5th.—Saw dear Mr. Haddon, heard from my friends at Naseby, was glad to hear they were well, and carried on the school with their usual vigour: may their efforts be blessed for good. Am sorry to hear they have no more hopes of the work of conversion than they have; but it is the Lord's work; He will appear in his time. O that they may never want a heart to pray.

"'As iron sharpeneth iron, so doth the countenance of a man his friend.'—I was revived by seeing Mr. Haddon; it brought to mind some of the precious opportunities I formerly enjoyed of waiting upon God, and some particular characters whom I much respected. Oh, that they may be not only religious, but eminently so.

"10th.—I have been reading a sermon that was preached before the synod at Philadelphia, by David Bostwick, entitled Self disclaimed and Christ exalted, 2 Cor. iv. 5. I feel some-

thing quickened by it. It is a great thing to be brought off from one's self to seek the honour of Christ alone! What matter for examination! O my soul, should self be the main end thou hast in view, think what a dangerous, what a cursed principle it is. 'Search me, O God! and know my heart: try me, and know my thoughts;' and see if there be in me this base principle, or any other wicked way, and lead me in the way everlasting.

"11th.—I feel a great deal of sin about me to-day; much stupidity, much unbelief and pride. When shall these be done away, when shall I have a realizing sense of God always with me, when shall I prize time as I ought, and improve the various privileges and opportunities that I enjoy to the best advantage? O that Lord's days were more precious to me, that I might have a lively hope of enjoying that eternal Sabbath of rest which remaineth for the people of God. I have been a little revived this morning by hearing what are the evidences that we profit by hearing the word—may numbers profit by it, and may I be one of them!

"13th.—I was very much enlivened last night at the experience meeting; I thought my desire was, that the power of true vital godliness might be felt in a greater degree than it is, and that poor souls might be constrained to turn from their evil ways. I feel a desire to be at work in the Lord's vineyard. O Lord! bring poor souls by thy power, make them willing to serve thee, and make me more concerned to serve thee.

"14th.—Have been reading a book on self-knowledge, its importance, and wherein it consists; I find I know but little of myself or God. It has, I trust, been of use to me.

"17th.—The question put to Elijah appears very applicable to me, 'What doest thou here?' Ah! what indeed. I have been very vain and very assuming; I have thought I was something, and alas! I am nothing. I have deceived some with pretences; I fear, my proud and wicked heart has pretended to love souls, and to desire to be a missionary from no other ground than this, that there was no prospect of my being a minister here. Is it so, O Lord? search me, and try me. If it be so, a wretched missionary indeed shall I be.

What ground have I to believe that I am sincere? Alas! very little: and granted that I am, what are my abilities? Are they competent for such a work? Surely they are not; then of what use will be my going? Indeed very little. Are there no others of greater abilities that will go? Verily there are;—then what doest thou here? I am here to be fitted for such a work, or rather to be proved. But is it possible to work miracles?—then I might be qualified for such an undertaking. I fear my being here is vain. I am aiming at things too high for me, at things beyond my capacity, and for which I was never intended. 'He that exalteth himself shall be abased.' Well, be it so. God be praised; let the glory be his, the shame mine. May the Lord humble me, and lead me in the right way. O thou that bringest the blind by a way they know not, and leadest them in paths that they have not known, let thy providence and grace interpose on my behalf.

"25th.—I have enjoyed but little to-day in the service of God, being exceedingly filled with anxious fears and foreboding thoughts. Have been thinking that I will, as far as I am able, examine myself on the grounds and motives of my present design, and that I will pursue the inquiry, by way of dialogue between Self, Conscience, and Truth.* May the Lord enable me to do it with profit and advantage to myself. Have experienced some little comfort in reading Bellamy's Essays. Truly religion consists in love to God, and not to ourselves; in a concern for his glory, and not for our safety. O that my eyes were enlightened to see the transcendent excellence and glory of His character—the beauty and loveliness that appear therein, so as to have my affections raised, and fixed upon their proper object.

"29th.—Have felt some composure of mind since yesterday, in writing what I proposed on the 25th; the Lord enabled me to continue impartially to examine myself. I have felt a little relieved from my burden, since I have begun to consider and write down my motives; but I fear lest I should

* He wrote two dialogues on this subject, which display deep research into the secrets of his own heart. We should have inserted them in the Appendix, but that the latter is left in an unfinished state, and the former is incomplete without it.

be contented with some superficial views, rather than with those that are according to truth. May God help me to examine things to the bottom, that I may not be deceived."

His mind was agitated with this subject more or less all the time he was at Olney. Sometimes he was dejected with a sense of his own unworthiness; at others led to think it was a temptation of Satan to divert him from usefulness: sometimes he accused himself of pride for aspiring to such a work; at others interpreted the strong desire he had for the salvation of the heathen in a favourable light: sometimes he thought God intended by these painful exercises to prove him, and fit him for his service; at others he concluded that they were manifest indications of his unfitness for it: sometimes he was overwhelmed with the awful responsibility of the prospects before him; at others convinced that the grace of Christ was sufficient: sometimes he was brought almost to the verge of despair, and at others entertained a hope that his Saviour would be propitious, and make all these things conduce to his profit. In this manner God humbled him, and made known to him what was in his heart. Though, for the sake of brevity, we shall omit the constant reference made to this subject in the succeeding pages of his Diary; yet, to form a correct idea of his experience as we proceed, it must be remembered that he was exercised with the deepest heart-searchings about it, all the time he remained with Mr. Sutcliff.

"Dec. 1st.—Have been reading the Life of Mr. Haliburton: it contains an astonishing account of the dealings of God with his soul, and shews that there is an amazing distinction between conviction and conversion. It is an excellent work, and I hope it has done me real good. Had a pleasant opportunity in secret prayer this evening, and was enabled to leave myself and all my present concerns in the hands of God, trusting he will do what is best. Oh! how sweet it is to draw nigh to God. Have felt much pleasure in studying Isaiah vi. 5. Humility arising from discoveries of the Divine character. May I have much of the former; and may my discoveries of the latter be more frequent and bright, and their effects more evident.

"2nd. Sabbath-day.—This morning read my resolutions. Find what a vain thing it is to pretend to do any thing as we ought; I feel condemned, and must inevitably perish, were there not an advocate with the Father, even Jesus Christ the Righteous.

"12th, Wednesday.—Just returned from meeting. Think I felt something more to-night than for a considerable time past; yet these are only transient glimpses; they are withering, and I fear will soon be gone; but verily there is a preciousness in Jesus, there is enough in him to make me happy.

"16th, Sabbath.—Feel very much ashamed of myself, when I think of my present dulness and coldness in the ways of religion. Cannot now attend the prayer meetings with that vigour and earnestness I had used to do. Formerly I was always there in time. Then I had work to do, now I have nothing to do but to attend. Alas! how lifeless am I. O my soul, is there not cause for great shame? Lord, pardon this my folly, and renew those delightful seasons I once enjoyed.

"18th.—I feel very much discouraged, such a backwardness to prayer, and such coldness in it, that I cannot believe my prayers are acceptable to God. 'God is a spirit, and they that worship him must do it in spirit and in truth.' My soul, think of this—do I worship him in spirit and in truth? Conscience, what sayest thou? I knew thou wouldst accuse me. 'O wretched man that I am, who shall deliver me from this body of sin and death?' I know not what to do: sometimes I leave off prayer; then conscience accuses me of guilt, and I am driven to prayer again to quiet it. Then I am cold, lifeless and dull, and conscience insinuates that to perform prayer in this manner is hypocrisy, and can never be acceptable to God or Jesus Christ: so I am tossed up and down, and know not what to do, or where to fly for refuge from the storm. If my prayers are hypocrisy, I am an hypocrite; and if an hypocrite, an enemy to God, and must expect he will conduct himself towards me as he does to all his enemies; and it is said, 'He will cut them off, and root them up.' If this be my case, what must I do? can I stand when God is angry? Surely not; whither must I go? Is there any hope

in my case? Have I not sinned against light and knowledge, have I not been deceiving myself? What must I do? Does the blood of Jesus Christ cleanse from all sin? Then, O blessed Jesus, cleanse me thoroughly, purge me, wash me from all my filthiness of flesh and spirit. Write thy law upon my heart, and put a right spirit within me. Lord Jesus, hear my prayer.

"21st.—How have I wasted precious time, how have I preferred the things of time and sense to those that concern my everlasting welfare. Lord I am covered with shame and confusion before thee. 'What shall I say unto thee, thou preserver of men?' I will lay my hand upon my mouth and be dumb with silence. But hast thou not said, Return. Lord, I know not how to return. Woe is me for I am undone! O that I could return unto thee with my whole heart! O that I had the wings of a dove; then would I fly away, and be at rest? I would then fly from this world to the bosom of Jesus. Blessed Jesus, hast thou invited weary and heavy laden sinners to come to thee, and hast thou not promised rest? I fear whether or not I have ever known any thing of true religion. O Lord, thou knowest. If I have not, to whom can I go? 'Thou hast the words of eternal life;' thou only canst make me happy, and lead me in the paths of peace. But have I hitherto been deceiving myself? O Lord undeceive me. If I have not known thee, teach me to know thee; if I have known thee, though in a small degree, do not utterly forsake me. Shed abroad thy love in my heart by the power of thy Holy Spirit. May I know what it is to be in Christ, and to have the Holy Spirit dwelling in me! Fit me for living and dying, and let me be thine for ever.

"24th.—This evening I went to Newton, and read a letter containing an account of a remarkable revival of religion at New London-Derry, in America. I introduced, by this means, my subject, that the great design of God in establishing the preaching of the Gospel, was that sinners might be saved; and that this has been manifested by its effects. I exhorted the young people to consider these things, and to begin to pray, and to seek pleasure in religion alone. Weak

as the attempt has been, may it be the means of stirring up some to thoughtfulness.

"25th.—To-day I am exceedingly cast down; I can do nothing, neither do I know what to do. How can I ever think of being able to recommend to others that of which I know so little myself? How is it possible I should be able to discharge a work so important, who know so little of that which qualifies for it? What if I were a profound scholar? What if I were an elegant orator? What if I had all the abilities and qualifications that are both desirable and necessary, and no experimental acquaintance with the truths I preach, what would they all avail?

"27th.—O what a dull stupid wretch I am! Surely if thou wast not a God of long suffering and forbearance, I must indeed fall into everlasting perdition, there to meet the demerit of my crimes. Lord, thou art just; and if I go to hell, I must for ever acknowledge thy justice; and if I misimprove the many privileges I enjoy, it will be my own fault. But forbid it; forbid it, that these privileges should rise up against me, to my everlasting shame and confusion.

"29th.—Last night I visited a young woman who lies ill in a consumption. I find 'it is better to go to the house of mourning than to the house of mirth.' There lies one in the bloom of youth, on a sick couch, deprived of that vigour which I enjoy; helpless, and at times almost breathless, and in all probability about to exchange worlds; and here am I, in health and strength, enjoying all the comforts of life: and why is this? Not because I am more worthy; surely not, but because it is the good pleasure of God it should be so. O may my days be devoted to him! This poor young woman may indeed say, 'I am cut off in the midst of my days.' May the Lord sanctify this affliction to her real advantage! May it be her happiness to rejoice in the Lamb to all eternity. What a happy thing, if this stroke be but sanctified. I trust I felt an earnest desire that it might be. Last night I wished it were my case; whether it was right, I don't know. I thought, if I were in such circumstances, that the things of this world would appear of so little importance, that to enjoy God would be happiness indeed, even on a bed of

languishing; and that a realising view of my interest in Christ would be a sufficient antidote against the fear of death: but ah, how little do I feel of these things influencing my heart; how little am I concerned about my future state. What effect has this solemn scene upon my mind? Does it stir me up to activity, and create earnest desires in my soul to be ready? Such a providence carries this voice in it, 'Be ye also ready, for in such an hour as ye think not the Son of man cometh.' O that I may be found in Christ, not having on my own righteousness, but that which is of God by Jesus Christ; may my loins be girded, and my light burning, like one that waits for his Lord, that at his coming I may be found of him in peace.

"January 1st, 1799.—Brought to the beginning of another year; would here erect an Ebenezer, and say, Hitherto the Lord hath helped me.—He hath not dealt with me after my sins, nor rewarded me after my iniquity. Surely it is of the Lord's mercies I am not consumed, because his compassions fail not.

"2nd.—Have been reading Baxter's Reformed Pastor. What an important charge is that of a minister. It certainly is a great and difficult work; a work that requires more wisdom and prudence than I possess. How can such a sinful worm as I am, think of being fit for so important an undertaking? It is necessary to be possessed of great sincerity, great seriousness, and great solemnity, faithfully to discharge so important an office. Verily it is a great thing to be a minister of Christ; what awful responsibility does it involve!

"6th.—Rose early this morning; but how many have there been in my circumstances, that have not indulged themselves half the time I have. Have read of one who seldom went to bed before one in the morning, and generally rose at four; perhaps this was too much. Well, be it as it may, there is no danger of my running into that extreme at present. This is Lord's day morning; but who could think it, by the frame of my mind, were it possible for them to know it. O my soul, how is it thou art no more devotional this morning? How is it thou art not filled with joy? How is it thou art not breaking forth in songs of praise?

'Awake, our drowsy souls,
Shake off each slothful band;
The wonders of this day
Our noblest songs demand:
Auspicious morn! thy blissful rays
Bright seraphs hail in songs of praise.'

"9th.—Just returned from Weston; had some comfortable meditations on the Lord Jesus—considering who he is, what he is, and the character he sustains as the Saviour of the world; also on faith, its nature and effects; and on the love of Jesus, as manifested in his cheerful obedience and hearty approbation of the grand design. If a consideration of the blood of Christ, the Son of God, the Saviour of the world, will not make me serious, what will? Surely I must be more stupid than the poor barbarian, and harder than the adamant! Had a sweet season in prayer this evening in the arbour.

"11th.—What need for watchfulness! How often does my temper overcome my understanding; how often am I carried away by heated imagination; how much do I cleave to the dust; how often do I neglect secret devotion; how often is prayer a burden; how often am I in a careless frame of mind! O my soul, when is it that I am in any degree as I ought to be? What need there is of care to order my conversation aright, to know when to speak, how to speak, what to speak, and how to act, so that God may be glorified through Jesus Christ!

"16th.—Had a delightful opportunity this evening at meeting, and at a friend's. How sweet to enjoy the communion of saints! Was much enlivened in singing. Verily praise is comely.

"21st.—Yesterday I had a pleasant morning; was very much revived in singing, 'Come, thou fount of every blessing,' and in prayer afterwards: it was one of the most happy days I have been favoured with since I have been at Olney.

"22nd.—Last night visited a dying young woman. O the solemnities of death! would that I could realize them more! Feel much grieved that I did not visit her sooner. Poor creature! she could say very little. Truly it is a very serious

thing to converse with a person just intering into an eternal world, and difficult to know how and what to speak, what encouragement to give, and what faithfulness to exercise. I was this morning better for last night's visit; but what an alteration I now feel; this shews how much need there is for watchfulness and prayer.

"26th.—Last night attended the funeral of that poor young woman. A solemn scene indeed; a young person twenty-three years of age, cut down as a flower, and withered as the grass; separated from all the enjoyments of life, and from all her dear relations. Her mother, in her widowhood, may weep, and say with Naomi, 'The Almighty hath dealt very bitterly with me;' he removed my dear husband from me, and now he takes away my child. He repeats his strokes, he leaves me to mourn and bewail my losses. O that it had been theirs to have mourned for me! The remainder of the family sigh, they weep, they mourn, and in the bitterness of their souls afflict their hearts, and are ready to exclaim each one, in the anguish of his spirit, Would that it had been I! would that it had been I! May it be sanctified to them all, and to many acquaintances around. May it be sanctified to my dull and stupid soul. O what a call to seriousness!

"29th.—I have great reason to bless the Father of all my mercies, and the God of all comfort, that I have had a comfortable opportunity this morning in singing; and while Mr. Sutcliff was in prayer, I longed for more seriousness. How do levity and vanity prevade my mind! These kill devotion, and fill, yea, overwhelm my soul with a flood of unhappiness. O that the Lord would fulfil all the good pleasure of his will in me, and carry on his work of grace with power, so that I might be more solemn, more serious! There is a solidity in faith, a seriousness in hope, and a profound solemnity in all true religion; 'Seeing, therefore, we have received a kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire.' What reverence becomes those that wait upon him! He indeed is great, and greatly to be praised in the assemblies of his saints, and to be had in reverence by all that are round about him."

For the next two months, he wrote very little: the following is the substance of it.—Laments his ingratitude and pride: is much drawn out and affected in prayer by enlarged views of the mercy of God, through the death of Christ; preaches with pleasure from Rom. x. 13. has some interesting conversation with a friend on the immensity of God; is edified by a sermon on the testimony of a good conscience; and feels a sacred pleasure in studying the divine word.

"April 5th.—To-day Mr. Sutcliff read a letter from Mr. Fuller, which requires brother Brunsdon to prepare for his departure. May the Lord be with him, to direct, guide, and strengthen him, and prepare him for the important prospect before him.

"7th.—Have abundant cause to bless God for all his goodness towards me. This morning felt some enlargement in prayer. Heard Mr. Fuller preach from Mark xiv. 9. He made many very suitable remarks on the narrative, which I hope will be useful to me. Well might Elliot say, 'Prayer prevails, and faith will do every thing.' O for more love to the Saviour! Felt much revived by hearing a sermon from Psalm cii. 13.—a text on which I have often thought; it has often gladdened my heart in time past; and blessed be God, I hope in some happy measure, it did this afternoon. O that it may remain and abide in me, and bring forth fruit to the glory of God!

"9th.—Have just finished reading Dr. Dwight's Nature and Danger of Infidelity. Verily Christianity stands firm on its own basis. The tendency of its principles is no small evidence of its divine original. Stablish me in thy truth, O Lord!

"12th.—Oh for divine assistance in my studies! One ray of divine light will teach me more than hours of study. Lord, open thou mine eyes, that I may see wondrous things in thy law. This evening was at a friend's house, where many were assembled to pray for Mr. Brunsdon; I felt an earnest desire that the Lord might be with him. It was a very solemn opportunity; many of the friends felt it so.

"14th.—Heard a very serious and animating sermon this morning, from Rev. xii. 11.; but alas! how little of its power

do I feel! It was a very suitable discourse to brethren Ward and Brunsdon. O that they may always live under its influence, and be animated by it for time to come!

"22nd.—Inactive and indifferent through the influence of this cursed sin of unbelief. Well might Bunyan say: 'When I believe, and sing, my doubting ceases:' so it is with me. Lord, remove my unbelief, and increase my faith.—Last evening I was at Clifton; have much cause to be thankful for the assistance afforded me, unworthy as I am: the Lord deals bountifully with me. O that I were more humble, watchful, and prayerful! Be thou my God, O Jehovah!

"26th.—Have been reading some lectures on the ministerial office and character—very important subjects; may I, dull, inactive, and ignorant as I am, receive some advantage from them. O Lord, should I ever be called to work in thy vineyard, may I be a labourer indeed!

"28th. Lord's day.—Attempted to pray this morning; but alas! it has been a cold attempt. O my soul, what, art thou cold in the prospect of waiting on thy God in his courts with his people? Be ashamed, be humbled for this—how ungrateful! Has God, like a tender father, given thee so many privileges, and art thou not joyful to think of this, and inclined rather to say: 'Bless the Lord, O my soul, and all that is within me bless his holy name!'—Heard a sermon this morning on the tender regard God has to his people in all their perplexing distresses. He regards the prayer of the destitute, and comforts all that mourn. O my soul, if thou art now perplexed, cast down, and distressed, yet he will manifest his care to thee in due time. Wait then, patiently wait for his appearing.—Am expected to preach this evening at Denton. O Lord, impress my heart, fix my attention, give me liberty and affection, give me to feel my own weakness, and the importance of speaking for thee to poor sinners. May I realize the value of the soul, the worth of the Saviour, the importance of his salvation, and the necessity of an interest in him. Lord, fill me with thy Spirit, warm my heart with thy love, cheer me by thy grace, sprinkle me with thy precious blood, and give me an abiding sense of thy favour.

'Then will I tell to sinners round
What a dear Saviour I have found;
I'll point to thy redeeming blood,
And say, Behold the way of God.'

"May 5th. Lord's day.—I have reason to bless the Lord indeed that in the midst of all my perplexities I am not forsaken; have experienced something of the pleasure of religion to-day. If there is so much sweetness to be found here, what must heaven be? O that I may always feel as I have done to-day! At the prayer meeting, I was humbled, and resigned to the will of God; in prayer and singing, I was enraptured with a sense of the desirableness of living to God here, and of being with him for ever. We sung 583th and 193rd Hymns in the Appendix. O what sweetness did I enjoy in singing the last verse of the last hymn,

'I'll speak the honours of thy name,' &c.

It is my earnest wish to speak the honours of the name of Jesus with my latest breath, be I where I may; whether I breathe my last in Hindoostan or in England, may I leave a dying testimony to the love of my Redeemer. Blessed Jesus, be thou my antidote in death, my portion, my support, my all and in all.

"6th.—How good was the Lord to me on the past day! Blessed be his name, his goodness is still continued; the influence of yesterday I feel to-day. May I feel it for years to come, should I live; yes, may it be matter for pleasing reflection in another world. I am peculiarly interested in the work of the Mission, though for the present I have little hope of ever being personally engaged in it. May those who are now going, be protected and preserved by a kind Providence from all the dangers of the deep; safely may they arrive at the place of their destination, and there be kindly received. O ye people of Hindoostan, receive kindly their persons, who come to you bringing the glad tidings of salvation; and you who have already entered into your work, receive these your fellow labourers with joy. And thou, my soul, wherever thou art, let it be thy concern to live unto him who died for thee.

Recommend by every thing thou dost, the dying love of the dear Redeemer; exert thyself to promote his cause; give thyself wholly unto him; imitate his example; and as he went about doing good, so mayst thou do; may it be thy meat and drink to do the will of thy Father who is in heaven.

"7th.—A solemn and affecting scene I had to behold yesterday. Dear brethren Brunsdon and Ward were set apart to the work of the mission among the heathen, by solemn prayer, and a serious address by Mr. Sutcliff, from Eph. iii. 8. Here he mentioned the work, the light in which the apostle viewed it, and the spirit with which he undertook it. It was the most affecting season I ever experienced; I shed tears abundantly, at parting with dear Brunsdon. Love manifested itself victorious over all our failings. My affection overflowed, and a blessed overflow it was. Brother Ward could not take a formal farewell, and therefore wished me to accompany him till the chaise overtook us: we walked about a mile together, and had some conversation which filled my heart with comfort, and enabled me to part with them all, and take my last glance almost without a tear. I parted with less pain than I can think of it now. I watched them as far as I could see them, and then lifted up my hands and said, The Lord be with you! Farewell.

"8th.—Had a meeting for prayer this evening, for the missionaries: they were to have another in London. O that Jehovah may hear the prayers offered up to him this evening on their behalf, for their protection, welfare, and prosperity. May God preserve the Criterion for their sakes. At the prayer meeting all seemed to be in a very happy frame of mind; and blessed be the Lord, he did not leave me, unworthy as I am: I closed the opportunity, and felt my heart enlarged. O may I always feel deeply impressed with the importance of glorifying God! May I be filled with, and actuated by, the spirit of Christ!

"16th.—The last two mornings I have risen at five o'clock, and have found the utility of it; have been much enlivened by singing that hymn,

'Now begin the heavenly theme,' &c.

May it be my happy lot to sing redeeming love through the countless ages of eternity. It is a theme that enlivens and animates my soul, and yields a joy of which the world knows nothing—a solid, substantial joy. O Lord, to me reveal the glories of redemption!

'Never did angels taste above,
Redeeming grace and dying love.'

21st.—To-day I was in company with Mr. Greatheed, who started a question to Mr. Sutcliff about angels. I sat and listened; and from what they said, and what I have before thought, I now believe that angels are limited beings, who attend upon God to do his pleasure, and fulfil his designs: they are swift in doing what God commands, but require a certain time to perform it; they are ministering spirits to the heirs of salvation. Jacob saw angels ascending and descending in his dream, which perhaps was a true representation, though a dream. The angel Gabriel, who appeared unto Daniel while he was speaking in prayer, informed him, for his encouragement, that at the beginning of this supplication the commandment went forth: it was given by God, who over-rules all our affairs, comprehends every thing, and knows the end from the beginning: he sits upon the circle of the earth, and in his sight the inhabitants thereof are as grasshoppers; yet he is mindful of their concerns, and commands his servants, the angels, to attend his favourite ones. 'Are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation?' They survey the state of the church; one is sent to one part, and another to another part: one is sent to one individual, to strengthen him. They watch the affairs of the church; they carry the news to heaven, when prodigals repent and return, which is proclaimed throughout the heavenly world, and all the blissful inhabitants there shout aloud for joy; but they are limited; they successively engage in their work, according to Jehovah's commands; and though swift to do his pleasure, yet they are finite beings, and can no more be at different places at one and the same time, than they can grasp infinitude. How they are governed we cannot comprehend, nor how they act;

nor what is their substance: all these things are to us very mysterious.

"22nd.—Am expecting to see some of my friends and brethren at the Association, which begins to-day. I feel revived.

"24th.—Blessed be God for the Association, but it is past, alas! it is past. Well, there is an asssociation in which all the ransomed will meet together; and the assembly will never, never, never break up. The missionaries are expected to sail to-day; may God Almighty be with them.

"1st June.—Entered into another month. How this year flies away, and yet by me almost unnoticed and unimproved. What is gone cannot be recalled; it is gone, irrecoverably gone, and what is there to come? Alas! we do not know, all the future is unknown; another month may find mé in the tomb, laid in my bed never to awake, never to arise till the heavens are no more. Solemn reflection! how does it enforce the words of Solomon: 'Whatsoever thine hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.'

"2nd. Lord's day morning.—Surely the Lord hath forsaken me, I am so stupid, so unaffected with divine things. Tried to pray, but was very cold indeed: my only hope of salvation is, that Jesus ever lives to make intercession on behalf of his people. O blessed Jesus, thou didst apparently leave thy disciples in a storm: but it was only to convince them of thy sovereign power, thy universal authority. I am not in their perilous situation, but in one more dangerous. I am in a calm; I cannot advance, cannot pursue my heavenly course. I am in danger on all sides; sinful content and unbelief surround me. These beset me, and will not let me spread my sails to take the breeze, and steer my course. Blessed Saviour, thou that didst say to the tempest,—Peace, be still,—canst command the heavenly gale to blow: thou canst make me diligent, ardent, and full of desire to reach the celestial shores. Thou canst spread my sail, cause the favourable gale to blow, pilot me my voyage throughout, and bring me safe to Canaan's land. There shall I rest secure, nor all my foes molest me more.

'Come Holy Spirit, blow
A prosperous gale of grace;
Waft me from all below
To heaven, my native place!
Then in full sale my port I'll find,
And leave the world and sin behind.'

"5th.—Once to-day I felt my mind much impressed with the importance of living to God. The nearer I live to him, the more I shall glorify him.—How salutary the Apostle's advice: 'Glorify God with your body and your spirit, which are his.' May I live under its influence, then shall I be unspeakably happy.

"7th.—Have been visiting a sick person, who, to all appearance, will not live many hours: she said, I long to be at rest; I want a full heaven' She has been doubting and fearing the greater part of her life; but the fear of death is now taken away. Blessed be the Lord for such a display of his grace. He can support in a dying hour. May I experience his help when I come to die; may I then be enabled to triumph in the Redeemer, to rejoice in his love, and sing, 'O death, where is thy sting! O grave, where is thy victory!'

"8th.—I have been much struck this morning in reviewing Paul's profession to the people at Ephesus, particularly that part, 'serving the Lord with all humility of mind.' How different my disposition from his! I fear I shall one day be ruined by pride. How strange it is—but not more strange than true. I am every day more and more convinced, of the vast importance of humility, and yet feel more and more pride. It is to the humble the Lord gives more grace. O Lord, make and keep me humble.—Afternoon. Blessed be the Lord for assistance in secret. O for a heart to thank him! O for gratitude proportionate to his goodness! But this can never be:

'His goodness is a boundless deep,
Where all my thoughts are drowned.'

I have been enabled to pray with a more humble and earnest desire than for a long time past. What a pleasure to attend to duties in a spiritual manner! No such pleasure is

to be found elsewhere. I feel my mind in a happy degree resigned to the will of God. How calm, how composed, how pleasant do I feel, to what I do in general. How desirable to live to God, to believe in him, to love him above all, and to make his glory one's highest aim! This is true pleasure, solid, substantial pleasure. May these be my feelings to the end of life.

"9th.—'Bless the Lord, O my soul, and all that is within me bless his holy name.' He hath been very kind to me, though I have been very unkind to him. I was cold, and he revived me; languid, and he quickened me; wandering, and he fixed my attention, and gave me liberty to speak to poor sinners.' I find to preach a crucified Redeemer, is the most satisfactory and enlivening to my own soul. O Lord, give men to see that 'this is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.'

"11th.—My feelings much the same as yesterday; yet while I write, my breast is filled with a pain I cannot describe, and to which I was a stranger in months past. He who hath determined my days, with whom is the number of my months, and who has appointed the bounds which I cannot pass, has also appointed all other things; yea, the very hairs of my head are all numbered. Let me commit all to him.

"16th.—Near the close of another week. What have I done to get good? What have I attempted to do good? What have I done to glorify God, my Maker, Preserver, and Redeemer? Alas! very little indeed. How cold have I been in duty! How languid for the most part in secret exercises! What a mercy that I have not been always so; Make me holy, then I shall be happy.

"12th.—Yesterday I took up an old book, entitled 'The Italian Convert, or News from Italy.' It contains an account of a noble marquis, who was first convinced by a sermon of Peter Martyn's, and afterwards converted by reading the scriptures and other good books. He laboured to convince his lady but could not. Therefore, that he might enjoy Christ, and serve him with a quiet conscience, he left the lands, livings, and honours of a marquisate, the comfort of his lady and chil-

dren, the pleasures of Italy, his credit with the Emperor, his alliance with the Pope; and, forsaking all for the love of Jesus Christ, went to Geneva, and there lived a poor and mean, but honourable life, for forty years; and though his father, his lady, his kinsmen, yea, the Emperor and the Pope, did all they could to reclaim him, yet he continued constant to the end, and lived and died the blessed servant of God, leaving behind him a rare example to all ages. The account given of his trials is astonishing. How remarkable were his supports! what an evidence of the truth of religion! Calvin, in an epistle to him, declares, that his example had such an influence on him, that he was strengthened in the faith, and increased in godliness thereby, and that was the case with others who dwelt in that city. How constraining, how powerful, how wonderful is the love of Christ! O that I may be rooted and grounded therein! May it be shed abroad in my heart by the power of the Holy Spirit.

"18th.—Have been reading to-day the Missionary Journal and Voyage of the ship Duff. In perusing the account of the places they visited, and the inhabitants they saw, I have been astonished. 'O Lord how manifold are thy works! in wisdom hast thou made them all.' Have felt my mind seriously exercised, in reflecting on the state of thousands of mankind, equally worthy with myself of the means of salvation and civilization. Their state excites pity in my heart; it gives me some feeling, though I have great cause to mourn, (and hope I do mourn,) that it affects me no more. I think, could I see it to be the will of God that I should go among the heathen, it is what I earnestly desire. I often ask myself the question, Will you go to India or not? What to say I know not; I am very much discouraged when I think of going, and am very much perplexed when I think of declining. I fear lest the love of ease should influence me in the one case, and the love of honour in the other.

"21st.—Have been reading the life of M. De Fenelon. He appears to have been a pious man. He was an advocate for disinterested love. He pleaded, that God ought to be loved for his own sake, and not merely for what he has done for us, which is, I think, right. He was very much persecuted on this account.

"22nd.—Yesterday I was informed by Mr. Sutcliff that the Society do not think it right to keep me here any longer. It is what I have been expecting for some time. I am therefore not disappointed. As my going to India is very uncertain, the decision of the Society fully meets my approbation. Had I been upon another foundation, I should have been very glad to have continued my studies another year; but as it is, I am fully satisfied to resign, and, if it be the will of the Lord, to resume my former station in life, and take hold of the scythe or plough with cheerful submission; convinced that I can never be sufficiently thankful to the Society, the friends at Olney, the family in which I live, nor to my beloved tutor. Verily he has been a father to me. He has borne with my weaknesses, and treated me tenderly in every respect. O for a heart properly affected with these things! I shall now, through divine assistance, endeavour to make myself as useful as I can here, and not expect to go to India, at least for the present. I shall watch the leadings of Providence, and content myself in whatever station I may be placed."

At this time his mind was not perfectly satisfied as to the path of duty; his studies had not been pursued to the extent which was judged desirable; and the Society had no immediate need of his services. It appears, therefore, from the combined view of these things, that the committee recommended him to continue his studies at Bristol, with a view to the ministry; leaving it to the decision of his own mind, and future circumstances, to determine what should be his final destination.

"23rd.—Had some little comfort in singing that hymn, 'Ye that pass by, behold the man,' &c. Nothing calms my mind like faith in the Lord Jesus. Faith views him as the Creator of all things. Faith contemplates him in his incarnation and sufferings: it beholds him, (wonderful to relate,) vanquished, yet the vanquisher: it views him rising from the dead, spoiling principalities and powers, nailing them to his cross, and thus making a show of them openly. Faith beholds him ascending into heaven: it views him at the right hand of God, making intercession for his people, and, by his almighty power, governing the world, having in his hands the keys of death

and hell. Under the influence of such a faith, the soul cannot but be active, serious, humble and joyful. O to realize the preciousness of the Redeemer! Well did the Apostle say: 'Unto you therefore that believe he is precious.'

"25th.—Heard Mr. Sutcliff preach this evening from 1 Cor. ii. 9. It gave me a new view of the passage. He had three general divisions, 1st. The characters specified. 2ndly, The things prepared for such. 3rdly, Such characters have a peculiar knowledge of these things: they are taught of God by internal illumination. Though this text may very properly be applied to the heavenly state, yet, according to Mr. S., that is not its immediate meaning; but it is the hidden wisdom of God in the things that refer to the kingdom of Christ in this world.

"July 1st.—All hurry and confusion, preparing for my departure hence. This world is changing and uncertain.—Preached three times yesterday: was wonderfully assisted. May the love of God influence my heart, and be the spring of all my actions.—Now I must close my diary at this place. Where I am to go is to me unknown. May I trust the Lord, who will do all things well. Farewell, Olney. Farewell."

After quitting Olney, he was called to exercise in ministerial labours more frequently in different parts of the country. The places at which he preached were, Gretton, Oakham, Welton, Walgrave, Braybrook, Brunston, and Emberton. He was often much discouraged on account of his own barrenness, and the low state of religion in some with whom he conversed; but, on some occasions, he rose superior to all obstacles, and enjoyed the sweetest pleasure in this sacred employment. He felt much the loss of the privileges with which he had been blessed, and found that travelling about was not the most favourable to the promotion of godliness. Hence he laments;—

"I begin to feel much the want of those opportunities I enjoyed at Olney, and to see their worth. I have now very little time for secret prayer and private devotion. I am not satisfied. My soul longs after the Lord. O to feel more of it! It is good to feel it. O to be in a settled situation, where I might attend upon the Lord without distraction, constantly, vigorously, seriously, and fervently."

The following account given by himself, will serve as an index of the state of his mind, while he continued in this part of the country, and shews that he was daily growing in an acquaintance with himself, and him, "whom to know is life eternal."

"I see more and more daily of the necessity of being kept by the power of God. He must keep me; for I cannot uphold myself. I am so prone to vanity, that I am continually going astray in some way or other, and should sink into everlasting perdition, were I left to myself; but, blessed be the Lord, he does not leave me: to him my eternal praise is due. He is worthy to be acknowledged in all my ways; but unto me belong shame and confusion of face. I am a sinful, vile, and unworthy creature. O the forbearance that Christ has manifested towards me! His kindness how great! his mercies how manifold! his goodness how inconceivable! Yet,

'What have I done for him that died
To save my wretched soul?
How are my follies multiplied,
Fast as my minutes roll!

Dear Lord! and shall I ever live
At this poor dying rate?
My love so faint, so cold to thee!
And thine to me so great?'

May these thoughts humble me. May I be more fervent and earnest in prayer for quickening grace, that I may obtain mercy, and find grace to help in every time of need. O my soul, retire from the world, and every thing else, to the cross of Jesus Christ: fly to that blood which cleanseth from all sin; there wash thee from thy guilt; there resign thyself up unto him, without whom thou canst do nothing. Remember how necessary it is to live a life of faith upon the Son of God, to be crucified with Christ, and nevertheless to live. This is of all things the most important. This will regulate thy conduct as it respects the world. The world will be crucified unto thee, and thou unto the world; and all thy glorying will be in the cross of Christ. Trials will never essentially hurt those who thus live upon the Saviour. No; such will have

peace in him: in the world they may have tribulation; but the Captain of their salvation has overcome the world; and his victory ensures theirs. They rejoice in hope of the glory of God; while tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in the heart by the power of the Holy Ghost. Thus all will work together for the good of those who love God, and believe in the Lord Jesus Christ unto eternal life. Oh happy characters! In what a desirable situation are you! how glorious is your state! Well may your joy be full of glory; well may it be called unspeakable. O blessed of the Lord, let not difficulties affright you: surrounded with trials you may be; but out of them all will the Lord deliver you; over them all ye shall be made conquerors; yea, more than conquerors, through him who hath loved you. Through him you shall be landed safe on the heavenly shores: there you shall dwell for ever; in those blissful regions you shall for ever delight yourselves in the abundance of peace. Happy indeed are all they who have the God of Jacob for their help, whose hope is alone in Jehovah their God. O my soul, is the Lord thy helper, thy hope? Is Jesus thy Saviour, thy all? Surely he is. I do indeed love the Lord Jesus; I do desire to be conformed to his image, to have a lively hope, through his resurrection from the dead, of enjoying that inheritance which is incorruptible, undefiled, and that fadeth not away, which is reserved in heaven for all those that are kept by the power of God through faith unto salvation; which will be manifested in due time, to the everlasting joy of all those for whom it is prepared. That thou mayst be of that number, O my soul, fly to Jesus, live upon him constantly, trust in him continually with confidence, and do his commandments with the greatest alacrity: for he hath intimated that such he will not despise or forsake."

From the preceding extracts, it will not be difficult for any one to ascertain what was the true character of Mr. Chamberlain while at Olney. We have seen how ardently his mind aspired after God; how much he made every thing subservient to the promotion of piety; how strictly he examined his motives; how much he lamented over his imperfections; how

greatly he revered the Sabbath; how diligently he pursued his main object; and how carefully he observed the dealings of God, and desired to be guided in that way in which he could most glorify him, and subserve the design of the gospel. We are now about to follow him into another scene of action, very similar to the preceding; and we shall see, that he acted up to the plan on which he commenced, and that his piety was not an intermitting spring, but a perennial fountain, the streams of which enriched every place through which they passed.

CHAP. III.

His Progress in experimental Religion, and his Exertions in preaching the Gospel to the Poor, while a Student at Bristol.

ACADEMIES and colleges erected for the study of theology, ought, above all other places, to be distinguished for their piety; and those who pass through them, ought to be able to look back on the season spent in them, as one of the most devout and happy of their lives. These places are often viewed as the mount of God, as the very gate of heaven, and as exempt from the common dangers and trials of life; but it is well known, both by experience and observation, that even these sacred retreats are not free from the temptations of Satan; and though they may not be of a common, they are not, on that account, of a less trying nature. There are very few pious characters who retire from them without sentiments of regret, that more pains were not taken to adorn the mind with the garments of humility, that more of the time there allotted to them was not consecrated to intercourse with heaven, and that the opportunities there enjoyed were not better improved in fitting them for future usefulness. Where many young men are collected together, though their minds may be decidedly serious, yet their temptations to levity will necessarily

be great: and it requires no ordinary portion of divine grace to enable a young man, in such a situation, with humility, seriousness, and diligence, to pursue the even tenor of his course, and, instead of being carried away by the current of "foolish talking and jesting, which are not convenient," to turn it into such a channel, that it may "administer grace to the hearers." It is not to be expected or desired that we should find all the gravity of age in the bloom of youth; but still there is a sedateness of mind, and a decorum of behaviour, which well become those who have devoted themselves to the study of that word, which is to be "a savour of life unto life, or of death unto death." There have perhaps been few students in divinity, that have endeavoured more sedulously to improve time, to grow in grace, and to avoid the temptations attendant on a retired and collegiate life, than Mr. C. did; and yet we find him frequently lamenting over his failings in these things, particularly over his proneness to a light and trifling spirit; from which we may learn, that they are most sensible of their faults, who strive most against them, and that they are most conscious of their errors, who are most ardent in pressing toward perfection.

Active exertions are not expected of students, as their time is devoted to the acquisition of useful knowledge in solitude. We are not therefore led to anticipate that their history, in this stage of it; will be marked by any active scenes of benevolent exertion; but are satisfied if we observe them making progress in their various studies, with the expectation that in future years they will turn their acquirements to the best account. For this reason, it becomes the more novel and interesting, when we see a young man thus situated, while diligently employed in the improvement of his own mind, and in increasing his own stock of information, anxious to afford instruction and communicate happiness to those who are "perishing for lack of knowledge." It would be impossible to withhold our admiration from such a character, if engaged only in promoting the temporal felicity of men; but, as identified with the Saviour in seeking to "save that which is lost," he must claim our respect and esteem. The following extracts from the diary of Mr. Chamberlain, when at

the Baptist Academy, Bristol, under the care of the venerable Dr. Ryland, will shew, that while a student, he was a pious Christian, a diligent scholar, and a true Philanthropist. They have been made under the conviction, that it will be more pleasing to the serious reader to find the preceding assertion illustrated by his own words, than by any encomiums of the compiler.

"Oct. 3rd, 1799.—It is now nearly thirty days since I wrote in my diary. Where have I been? What have I been doing? It becomes me to stop and consider; time is gone, never to be recalled. How has it been improved? Alas! what can I say? How can I answer questions so important as these? I have been changing about from place to place; and what shall I say respecting the state of my soul? Surely I have been more than ordinarily stupid and cold, and unpardonably indifferent about the things that are of everlasting importance. My heart is dreadfully hard, and uncommonly unaffected, although I am surrounded with innumerable mercies, divine Providence appearing so evidently in my favour. I have been brought through many dangers to a place in which I desired to be, in a very unexpected way, and in a wonderful manner; have been engaged in the labours of the harvest, and preserved from all dangers and accidents; have been preserved in journeying more than 160 miles, and wonderfully favoured by the providence of God; and shall I still be ungrateful? Shall none of this goodness lead me to repentance? Could I ever have been so ungrateful to a fellow creature as I have been to my God? Surely not; but ah! how unfeeling I am while I acknowledge my ingratitude: it is one thing to acknowledge it, and another thing to have my heart properly affected, and suitably impressed with it. I now enjoy many privileges, and considerable advantages; I have now another opportunity of devoting my time to study. May I be thankful for it, and earnestly desirous, and constantly watchful to improve it. I am in the midst of temptations, and have great need of watchfulness; I am exceedingly liable to be carried away by the levity that surrounds me, and to which I am so inclined. I am convinced that true religion and levity are quite inconsistent with each other, and are, and ever will be, irreconcilable. Religion, if it has a prevailing influence on the mind, will be

an antidote against a volatile and trifling disposition. O that I had less of the spirit of the world, and more of the Spirit of Jesus Christ, of whom it could never be said, 'He laughed, or uttered a vain word!' His words were all the words of wisdom, and his deportment always grave. Blessed example! may I imitate it more and more.

"5th.—O that I were but deeply impressed with the importance of living to God—of living to him who, I trust, 'hath loved me, and given himself for me.' This is a thing that is too little upon my mind, and too little affects my heart, when it is the subject of my meditation. O my soul, how is it that thou art no more engaged in contemplating the glories of the dear Redeemer? Did he die for sinners, and is it nothing to thee? Has his blood been spilt? Was he cruelly treated, and ignominiously crucified on Calvary, and is it nothing to thee? Wilt thou so shamefully, so wickedly slight the dear Redeemer? Has he done nothing worthy of thy attention? Well might he say to me, 'Is it nothing to you? Behold, and see if there be any sorrow like unto my sorrow.' Shall not his sufferings deeply affect me? Was he smitten for our sins, wounded for our transgressions, and bruised for our iniquities? Was the chastisement of our peace laid upon him, and by his stripes are we healed? By his sufferings and death, his resurrection and ascension, hath he completed the work of redemption, hath he manifested his regard to the law, the government, and the moral character of the glorious Jehovah? Hath he baffled the projects of the prince of darkness, fully disconcerted all his well formed plans, and finally overcome all his host? Are these things so; and hath he accomplished them in a way so extraordinary, so wonderful, as to cause everlasting confusion to seize the enemies of God, and eternal adoration to fill the heavenly world; and will not all this affect me? Is there not room here for delightful thought and contemplation, infinitely surpassing all that can be found in the world? O my soul, seriously consider these things. Be ashamed of thy past folly; and let it be thy great concern to contemplate the humility and glory of Emmanuel. Admire his excellencies, exalt his love and grace, imitate his example, constantly adhere to his commands, earnestly pray to be con-

formed to his image, imbibe his spirit, which is meek and lowly, and the sure forerunner of peace and rest. What love hath he manifested towards God and his law, and towards sinful hell-deserving men, who are in a helpless, hopeless condition, because of their wickedness! What wonderful love is here! and have I no love in return? May the love of Christ constrain me, may it bear me away,; may it be my study day and night to live, not to myself, but to him who died, and rose again. I have many times attested the truth of this proposition, that the love of Christ is a theme the most calculated to enliven the mind, to increase holy dispositions and heavenly mindedness. One of my resolutions is, to meditate more on the love of Christ: may I ever regard it, then nothing will separate me from this love.

9th. Lord's day morning, 6 o'clock.—I have reason to bless God for the enjoyment of his presence since I arose. O to be always in a devotional frame of mind! May it be my great concern this day to live near to God. Help me, O Lord, to watch the different movements of my mind, and the corruption of my heart. May every thought be brought into subjection to the obedience of Christ. Assist me in drawing near unto thee; suffer me not to wander from thee; let me enjoy thy presence this day, and at its close, with humiliation, gratitude, and love, commit myself to thee for time and eternity. O my God, I would fain serve thee; but without the gracious assistance of thy Spirit, I shall find all my efforts fail. I would wish to resolve, (but I am afraid to resolve,) to labour to have my heart properly impressed with the importance of experimental religion, and to consider what are the best means to attain this, which is in itself so desirable and important. I think some of the many that might be mentioned are the following:—Read the word of God, and meditate on his glorious character as revealed therein; on the astonishing character of Jesus Christ, our Lord and Saviour; and on the admirable character which the Holy Spirit sustains, as the quickener and comforter of all the heirs of glory.—Meditate on the glorious work of redemption, and the bright displays that are made therein, of infinite love, infinite wisdom, infinite power, and

boundless grace.—Consider the excellency and importance of such exercises as these, as having the glory of God, and the present and everlasting interests of the soul, dependent upon them.—Think on the evil of sin, the many ways that lead to it, its many snares, its unavoidable consequences, together with its bewitching, insinuating, deceiving nature.—Reflect on the sinfulness of the heart, and the exceeding depravity of human nature; and consider in how many ways this has been made manifest, and is now manifesting itself.—Meditate on the moral inability of man, the cause of this, and where, and how help is to be found.—Consider the fleeting nature of all things here, the uncertainty of earthly enjoyments, and their incapability of affording satisfaction to the immortal mind; and, notwithstanding this, the millions that seek no other happiness.—Remember the important prospects of death, judgment, and eternity, which are all stamped with unchangeable certainty. Surely these considerations will have a tendency to draw me from the transitory things of this world, and make me earnest in seeking that which will be an antidote in the evil day: if properly realized, these cannot fail of impressing the mind with the excellency and importance of experimental religion.—But another great means that should be used to attain the object, is earnest, constant, secret prayer. In this duty the soul is humbled, comforted, quickened, and strengthened. A regard to this, and a continual living under its influence, will always keep us sensible of our weakness; sensible where we must go for strength and support; sensible of the craft, strength, and devices of our enemies; sensible of our need of continual, uniform watchfulness and resolution to stand against the evils of sin, the allurements of the world, and the deceit of our own hearts; and sensible of our need of being equipped with the whole armour of God, that we may be able to stand in the evil day, and having done all, to stand. My soul, reflect on these things with intenseness; suffer no evil and interrupting thoughts to debar thee from these meditations; say to all things around thee, Stand still; stay ye here, while I consider more important matters that claim my attention. Remember, that earthly things should be subordinate to heavenly ones, at all times, and in all places.—

But what am I writing? Rules by which my heart and conduct may be regulated; and if I do not regard what I have now written, surely it will be a witness against me another day. Solemn reflection!

"Reading Cotton Mather's Life. What an excellent pattern of piety! I remember it was the first book dear father Sutcliff gave me to read. It is now twelve months since I read it: it had a considerable influence on me and dear brother Brunsdon. We had used to pray three or four times a day together; and I will remember what dear Brunsdon said, 'That we must be very earnest and fervent in prayer, if we wished to be useful.'

"Have been hearing an excellent sermon to young people at Broadmead, by Mr. Hall of Cambridge. May it be attended with a divine blessing. He was very earnest. May he have seals to his ministry in this place.

"11th.—I have much cause to be thankful for the mercies I enjoy. I am a sinful worm, yet the Lord thinketh upon me. Arose at three o'clock, and hope I felt my soul enlivened and quickened in studying the word of God. It is a delightful exercise: it warms my heart, and does me good; and, were I more intensely to study it, it would, through the influence of the blessed Spirit, no doubt be rendered effectual in bringing me into a humble, steady, composed frame of mind: other studies seem barren: they perplex my head, but afford no cheering comfort to my soul. The last two or three days I have felt considerably for our land, on account of the heavy and almost incessant rain. I fear much of the fruits of the earth will be spoiled; and what will the poor do for bread? We have deserved thy judgments; but, O Lord, in the midst of judgment, remember mercy.

"13th.—On Thursday I saw a large vessel launched. It had a very grand appearance, as it was wedged upon a frame in the dock; and when the means to force it off the frame were used, it first began to stir, and then in an instant dashed into the river, amidst the shouts and acclamations of the people on board, and a vast multitude of spectators. It brought to my mind this reflection; so we must launch into eternity. When our time is come, our heart-strings will begin to break,

and we shall soon be gone. At first, our souls will begin to flutter, as the ship at the first just began to move; but when released, they will move with a force which nothing can impede. Not dear relations and beloved children, nor any, nor all the enjoyments of this world, can cause our souls to stop one moment: no; swift like an arrow, they will dash into the boundless main, whence they will not return till the heavens are no more. And Oh! let me spare some moments to reflect upon this solemn scene. Fly, my imagination; trace the unknown way where spirits go; view the unbounded space where seraphs wing their trackless course; and tell the joys, relate the triumphs they experience, when immortal vessels launch into the heavenly ocean. Oh what joys, what acclamations then! How far beyond the empty bubbles and noisy breath of mortal men! Surely those blessed angels, who are ministering spirits sent forth to minister to those who shall be heirs of salvation, will shout for joy: and they will exult with double vigour when those souls to whom they have ministered, and on whom they have bestowed so much holy care, shall be released from their state of bondage, and come to join them, and dwell with them for ever. And are the joys of such society for me? Then let me 'gird up the loins of my mind, be sober, and hope to the end,' that I may be 'found of him in peace, without spot and blameless'—that when I come to die, congratulating angels may stand ready to receive me, and conduct me to fair Canaan's shores.

"19th.—I have been reading my diary for the last year. It has occasioned divers feelings in my breast. I hope my writing it was not in vain, as upon reading it I recollect many things which otherwise would have been buried in oblivion. Through what charges hath the Lord brought me; and what a multitude of tender mercies has he bestowed upon me! What a trial was that with which I was exercised concerning the mission! How great the perplexity of mind I then experienced! and yet I survey it with joy. I now see that it was indeed wisely ordered of the Lord, to shew me what there was in me. It was my longest trial, and I hope it has done me the greatest good. The survey makes me think of what my dear Brunsdon said to me: he sympathized with me like

a brother, and told me I should see it was all right in the end. Likewise my dear tutor was tenderly concerned for me: he was very kind, and treated me as though I had been his son. May I never forget the kindness I experienced at Olney. Surely I am laid under very great obligations; so much so, that I know not how to make a suitable return.

"I have been struck with wonder in reading the Life of the pious Mr. Edwards. What holy resolutions! What a sweet fervour of mind! O may I imitate his example, especially his guard over his words, his grave deportment on the Lord's day; his moderation in eating and sleeping; his early rising; and his habitual close thinking! I am persuaded this is the only way to improvement.

"27th.—Have been reading the Life of Philip Henry: truly it reproves my dulness. O how heavenly minded, how conscientious was he! May I be an imitator of his excellencies. I think true experimental religion was more known in that day than it is now, and that practical religion was more attended to. The times were trying, which led them to value those things which alone could afford them consolation, and to part with all for their enjoyment. It is hard to deny ourselves of many things now, because they are so generally allowed by professors; but surely it is unbecoming. Trials are winds that waft the Christian towards heaven; they may indeed be rough and unpleasant, but upon the whole they prove very favourable; while to be at ease, and in a regular course, is much like a calm, which may be more pleasant, but is not so favourable.

"This evening I have been hearing some account of dear Mr. Pearce, who died the 10th of October this year, after ten months illness. He was one of the most eminent men of this day. His labours have been abundant, and very successful. Dr. Ryland preached an excellent sermon on the occasion, from John xxi. 19. He first made some observations relative to the design and occasion of it, and to its meaning, and then applied it to the present case, as illustrative of the subject. He read some sweet extracts from his letters, with some of his last words. O how heavenly, how charming in his affliction! We was wonderfully supported, and was

almost always rejoicing. He was continually learning, and wishing to glorify God, whether by life or death; and no doubt he has done it by both. May this example be a means of stirring me up to activity, to redeem my time, to live holily, and work while it is called to-day. Here, my soul, is a lesson for thee: the dearest connexions on earth must be dissolved; those who have the joy of uniting, must have the sorrow of separating. How then ought this to teach thee moderation in thy affections, and in thy hopes of pleasure in the enjoyment of them. The fashion of this world is passing away: happy they who live sensible of these things, and whose hearts are properly affected by them. What a blessed place is that, where dear connexions in the Lord shall meet to part no more; where they shall be for ever freed from pains, sin, and sorrow, and be filled with joy unspeakable and full of glory! O happy people whose God is the Lord! My soul, let these things deeply affect thee; let them be powerfully impressed upon thee. Remember the importance of being united to Christ: this union is an everlasting one: it is a union that death, which breaks all others, will but complete. O my Saviour, be thou mine, and I ask no more.

"Nov. 7th.—Have been hearing Doctor Ryland read some of dear Mr. Pearce's experience relative to his going among the heathen, which brought to my mind past experience respecting this point. What piety is manifested in what he wrote! What love to souls! What disinterested regard for the glory of God! He was willing to leave every thing that was near and dear to him, and to spend and be spent in the cause of Christ. Does this agree with my experience? Could I leave all for him? Not of myself; but if I should be thus called, will he not assist me?

"15th.—This evening felt my mind very much drawn out with desire after conformity to the image of God, to live to him, to abide under the influence of divine truth, in thought, word and deed. This text was impressed upon my mind with some force: 'Every one of us must give an account of himself to God.' O to be prepared for this time!

"Have been reading the account of Philpot, Cranmer, Calvin, and Knox, the two former of whom were burnt, one in Smith-

field, the other at Oxford; the two latter were preserved in those troublesome times by flying from their country to Geneva and Frankfort, and were afterwards very laborious in the work of the Lord, one in Geneva and the other in Scotland, till they ceased from their labours. It was said of Knox, when he was put into the grave: 'Here lies the body of him who feared the face of no man.' May I imbibe much of their zealous spirit. Surely their indefatigableness and steadfastness bespeak an extraordinary degree of love to God, through our Lord Jesus Christ.

"18th.—Morning, between five and six o'clock.—I now sit down to record the mercies which God has bestowed on one of the most unworthy. Yesterday was a day in which I enjoyed much of the favour of God, though I lament that my mind was not affected with divine truth as it ought to have been; but when I consider that it all comes from the Lord, what cause have I to be thankful!—In the evening I felt much of the influence of divine truth. Psalm xc. 12. was my text; and God was very good to to me. I felt the truth —and O how pleasant to speak at such times! Then all my discouragements vanish, and my heart says: O Lord, let me be thy servant: let me spend and be spent in thy cause. I want no greater honour than to live and die working for the Lord. In applying my discourse, my soul longed exceedingly for the salvation of the young people whom I addressed, that some of them might turn unto the Lord in their best days, and apply their hearts unto wisdom. I felt something of the same spirit that Paul had, when he said: 'My little children, of whom I travail in birth, till Christ be formed in you.' And O how happy it is to feel such a disposition! I hope it is now my wish to live under the influence of the truths I preach. It ought to be now my main object to be found a faithful and wise servant; for the period will soon arrive when I shall be called to an account. O Lord, keep me from pride, clothe me with humility; keep me from sloth, influence me with activity; keep me from sin, actuate me with holiness, that so I may be found to praise, glory, and honour at the appearing of my Lord and Saviour Jesus Christ.

"24th. Lord's day morning.—I have been reading, singing, and praying; but alas! devotion burns slow, and its flames are languid. I find, by constant experience, that for this I am entirely dependant on God, upon the sweet and attractive influences of the Holy Spirit. When these are afforded, how pleasant it is! All the powers of my mind are then brought into lively exercise, and ere I am aware, my soul is like the chariots of Aminadab. But ah! when these are withdrawn, how different it is! At such times I am as if I never knew any thing of true piety; if I pray, hear, read, or sing, I am not earnest, but remain dull and inactive:

'My soul can neither fly nor go,
To reach eternal joys.'

At these seasons, I am led to see where my strength lies, and the greatness of my weakness; but I want a heart to seek for strength, instead of lamenting my distance from God. I often find the enemy suggesting, that to be so strict in attending to religious duties, is not well for me; that I should be better, if I were not so scrupulously observant as to pray five or six times a day; that three times is enough regularly, besides family exercise morning and evening, and as much as many observe, who are doubtless more pious than myself; besides, that it is waste of time, and that the time I thus spend might be better employed: and again, that my attending so strictly is nothing but formality, and the cause of dulness, by creating a sameness, and taking off the zest of such exercises. But by experience, I have found these to be the suggestions of Satan, and the excuses of a depraved heart. When I walk in darkness and have no light, I must press forward in my way, trusting in the Lord, and staying myself upon my God. I must pray at all times, and at every convenient opportunity, without ceasing, and never faint: this implies that we are liable to be tempted to the contrary, to grow remiss, to faint, and therefore we are exhorted to press on. Then, although I so often find myself dull in these exercises, I must not abate my attendance upon them, but must wait upon the Lord continually, believing that he will strengthen my heart.

If he appears not to regard at one time, this does not prove he will not at another; and when he cometh, if he finds us waiting for him, doubtless he will bless us; but if we are not found waiting, he will not be found of us. Therefore, my soul, it becomes thee still to wait upon the Lord, and by prayer and supplication, with thanksgiving, to make known thy requests unto him.

"28th.—Spent this afternoon very profitably in hearing an abridged account of the troubles of the church in Broadmead, in this city, together with a general statement of things in that place, at the time when people were persecuted for righteousness' sake. This church began with five members, and was constituted in a very simple way. By this it may be seen what will be the result of close thinking and free inquiry: when people think for themselves, and their only desire is to know the truth as it is revealed, to buy it at any rate, and sell it at no rate, there is little danger of erring. But though their beginning was small, their latter end greatly increased, and that in the midst of violent persecution, and almost incessant troubles. They endured nine or ten persecutions, and took joyfully the spoiling of their goods. They laboured under continual fines and imprisonments; they could but seldom meet together without being disturbed by the bishop's men, magistrates, and informers. Sometimes they could do nothing but sing, their enemies being there ready to inform against them, if any preached or taught the word of God. During these persecutions, they had three ministers imprisoned. At length they could not meet in the city, but had used to go out to Stapleton and Kingswood, and meet in the woods, not fearing rain or snow; but even then, though they rose at four o'clock in the morning, and went six or seven miles to hear the word, they could not meet in peace. Informers were continually hunting them; numbers were taken up, and fined for going out of the city to hear the word of God.

"30th.—Exceedingly stupid, and have been so all the evening. Tried to pray once and again; but no better, rather worse. I had a little reviving about noon; but alas! it is all gone, and I am as though I had not had such a refreshing. But blessed be God for a crumb; I am not deserving of such

a favour: all is the fruit of infinite love. O the riches of his grace! What grace will be manifested, if I should be saved; and what holiness, if I should be lost! How stupid I am! feel no love to God, no relish for divine things. Who can live when things are so? Is my mind regenerated? I have much cause for fear: but yet I have some hopes: I am not contented in such a state; I am very uneasy, and long to be delivered; but am weak as water of myself, and can do nothing. I am more and more convinced of the necessity of living very conscientiously every day, in order to live near the Lord.

"Dec. 4th.—Have been reading Gillis's Historical Collections. The first volume contains very interesting accounts concerning some very eminent men in the sixteenth century. I was particularly affected by reading the account of the plague in London in 1665, and the earnestness, boldness, and zeal of certain ministers of Jesus Christ. Fearless of the disease, they visited the dying, and laboured incessantly, preaching every day to crowded assemblies. Many were taken ill while at worship, or as soon as they reached home, and the next day were in their graves. What a time was this! How zealous and full of faith were the ministers of Christ! O for the like spirit, to have my mind always deeply impressed with the unspeakable value of precious souls! This would make ministers speak like dying men to dying men; this would fill them with humility, and tend to increase in them every other grace. How would their zeal then burn, and how would their love be inflamed!

"16th.—Last evening I went to Downend with my tutor, and heard him preach a very impressive sermon from Luke xxiii. 48. but I was in a great measure unaffected, though I did feel some desire for the salvation of precious souls, especially for the young people present, a great number of whom sat down at the Lord's table. I have cause to lament my unfeelingness, when there were so many circumstances tending to affect me. But this evening I was wonderfully refreshed, and experienced that joy to which the men of the world are entire strangers. I felt a sweet humility of soul, joined with great earnestness of desire. I spent more than an hour in the sweet exercise of communion with God; was

much enlarged in praying for the coming of the kingdom of my dear Lord, that it might be extended through all the earth; for the ministers of the gospel, that their labours might be crowned with great success, and that their numbers might be increased with such as should be labourers indeed. Felt much in praying for my dear brethren scattered up and down in the world, those who I hope are in India, and those at Olney. I know not when I felt such resignation to the will of God as I do now. O that it may remain!

Have been visiting a dying man. Poor man, he was unable to converse; appeared to be in a sad situation, and very insensible. As I could understand very little about what were his views, I directed my conversation to his wife and two daughters, who stood weeping by him; tried to press upon them the necessity of laying these things to heart, and of being concerned to be prepared for death themselves. I felt a satisfaction in going, though I at first objected to go. Oh how dreadful, that the things of this world should have such an infatuating influence on my mind! I bless God I did not finally refuse: if I had, my conscience would have sorely chastised me. May I ever be kept with a good conscience in time to come, and have my mind deeply impressed with these affecting occurrences.

"29th. Lord's day.—Have been reading the life of that dear man of God, John Elliot, the apostle to the Indians. O that I were of his spirit! What love to God and man, what indefatigable zeal did he manifest! Was much affected to-day in hearing my tutor mention, at the close of his sermon, what dear Mr. Carey said when he preached at Nottingham, from Isaiah liv. 2. He said, it is the bounden duty of Christians to expect great things from God, and to attempt great things for him; and that we, as Christians, ought to be ashamed and confounded before God, because we have attempted no greater. On hearing this, I wept much. Blessed be God that any impression was made on my hard unaffected heart. Could I always feel as I then felt, I would sacrifice every thing in this world to be engaged in the service of God among the heathen.

"Jan. 1st, 1800.—Entered upon a new year. Thus far

hath the Lord led me, and provided for me; and here I raise my Ebenezer. Have been comfortable in my private exercise, in singing, thanksgiving, and prayer; sung, 'Come, thou fount of every blessing;' thanked my God for the favours of the past year, for health, strength, food, raiment, and the use of my mental faculties, &c. &c. What a dependant creature I am! I could not live one moment without divine aid. I am dependant on God for temporal and spiritual enjoyment. He is the father of all my mercies, the God of all my comfort; he daily loadeth me with benefits. He is the God of salvation: unto him belong the issues from death. What shall I render unto the Lord for all his benefits towards me? What new scenes may arise this year, I know not; nor would I be curious to know; let it be my great concern to be prepared for whatever he may see fit to bring upon me: let me wait only upon God, and let my expectation be alone from him. He hath delivered me out of troubles in time past, and I trust will still deliver: his promise is still the same. May I live a life of faith upon the Son of God. Lord Jesus, let thy presence go with me; every day may it abide with me: keep me in thy love; let me imitate thy lovely example; deliver me from the corruptions of my heart, from the power of temptation, from the allurements of the world; let me follow after holiness with all my might, and diligently improve every moment of precious time.

"2nd.—This evening I have enjoyed some comfort in reading President Edwards' experience; had some delight in family prayer: blessed be God for a glimpse in a cloudy and dark day. Edwards spent much time in contemplation on divine subjects. I hope my desire is to be holy as God is holy: were I holy, I should then be happy.

"5th. Lord's day morning.—Very comfortable, exceedingly revived. Blessed be the Lord my God; in his presence there is fulness of joy. Verily he is the God of all comfort. When was I ever a thousandth part so happy in my own ways, as I am this morning in the ways of God? How pleasant to read his word, sing his praise, and call upon his name! Here I am happy: may I never be so foolish as to seek happiness in any other way. Read the 30th and 36th psalms: here was

comfort. Sung the 349th hymn: was inexpressibly revived in prayer; my soul was indeed glad; have not enjoyed so much for a long time: was obliged to confine myself to silence, and so could not give vent to my passions; but God can afford consolation in secret and in silence. O the blessedness of that man who shuns the ways of sin, and walks in the law of the Lord, and meditates therein day and night!. I felt much enlarged in praying for the shedding abroad of divine influence on the people of God and the ministers of the gospel.

"19th.—So have I neglected my diary—an evidence of the state of my mind. Of late I have been very unfruitful; have enjoyed scarcely any of my secret duties; have been very much off my guard; have indulged in many things that have hurt my soul, and dishonoured religion. I have been much concerned about future life; have greatly sinned by taking thought for time to come, and in being anxious about worldly things.—Evening. After returning from Chapel, I was very unaffected; came into my study, and read the Memoirs of Cotton Mather, a pious man; but was still unaffected, and afraid that I should thus continue; but it pleased the Lord to look upon me. I retired for meditation; I began with the 13th of Hebrews, then I read the 8th of Romans; there the Lord appeared for me, so as to affect my heart with the love of Christ. How precious was the latter part of this chapter to me! I dwelt upon it with peculiar pleasure; my heart was warmed and my soul set at liberty: I was set loose from worldly things, and led to contemplate the promises and invitations of the gospel with great delight and satisfaction of mind. What encouragement there is for poor sinners to come to God by Jesus Christ! I felt resignation to the will of God, and was exceedingly happy. My prayer was, that I might have the same disposition as Paul; that is, to preach Christ, and him alone. I think the desire sprang from a sense of the beauty, excellency and suitableness I perceived in the Redeemer. The love of Christ is a theme which, when I can enter into it, enchants my soul with heavenly delight, beyond, far beyond any other theme whatever. May I be a preacher of Christ; may I ever preach the unseachable riches of Christ to my fellow sinners: may my theme be, none but Christ, none but

Christ. I fear it is because Christ is no more preached, that God witholds his blessing from his people and his servants. After meditating a considerable time, I was very much assisted in prayer, and was so earnest, that it was with great difficulty I refrained from speaking aloud: this continued a considerable time; but I fear lest I should soon lose the relish of these things.

"26th.—Have been reading an oration and sermon delivered at the funeral of dear Mr. Pearce. I hope it has been to my spiritual advantage. Verily the promised presence of Christ is a source of consolation to his people, at all times, and under the most distressing bereavements. May I be a follower of that dear man, who is now inheriting the promises.

"28th.—Having begun to learn Hebrew, I am very earnest in it—too much so, I fear. O Lord grant me wisdom to proportion my attention to every thing *according to its importance.* May I never think any thing of greater importance than it really is. Help me always to remember, that every thing but an experimental acquaintance with Christ, will fail me in the hour of death.

"February 2nd.—I was much struck this morning in hearing read, an account of my blessed Lord, who, though he had worked hard all the day before, rose a great while before day, and went out into a solitary place and there prayed. May I be enabled to imitate this divine example.

"9th.—Lord's day morning.—Feel revived:—now I know God hath not forsaken me. How pleasant to enjoy the light of his countenance! His favour is life indeed: weeping may endure for a night, but joy cometh in the morning. At the prayer meeting, and before, I was unfeeling; but since I have been greatly enlarged in prayer. How happy to enjoy the vivifying influences of the Holy Spirit! This is more to be desired than life. May I remain under these influences all the day, yea, all the days of my life.

"21st.—O the uncertainty of health! Last Lord's day I went to preach very well, but returned very ill: am now mercifully restored. May my affliction be sanctified, then I shall have reason to say, 'It is good for me that I have been afflicted.'

"March 2nd.—Have been reading the Life of Mr. John Janeway. What an excellent, amiable, extraordinary young

man! He was about my age when he died; and he began his Christian course about the same time I profess to have begun mine: but ah! how different! how heavenly was he; how carnal am I! He in his sickness lived as if he were in heaven, singing Hallelujah: what an evidence of the power of religion! But what do I know of it? how different should I be, if I lived a life so blessed! How desirable was an end like his!—Have been reading also some rules in Mr. T. Cawtan's Life: 1st, To consider ones own parts and time, and accordingly to order and dispose of them. 2ndly, To be always doing, constant in studies. O may I attend unto this. Mr. Cawtan in a letter to his son, says, Meditate and pray much; lose not the least inch of time. His motto was that of the grand Rabbin: 'If not now, when?' He was a great scholar, and all his acquirements he kept bound as servants to their mistress, divinity, to his dying day.

"This evening at the monthly prayer meeting, I heard some good news from America: the poor Indians flock to hear the word, and many are converted. One of them stood up, after they had been preaching in the woods, and blessed God that ever he sent the white people there to pray for them, and boldly declared what the Lord had done for him. In Scotland, there appears to be a work carrying on among the young people. O blessed Lord, go on conquering and to conquer.

"23rd.—Preached twice to-day. I have been speaking of important things; but how little have I *felt*. Oh that I could but feel more deeply concerned for immortal souls! If I was concerned for any to-day, it was for the rising generation. My heart was pained at seeing this sacred day awfully profaned by a number of boys playing in the streets. I spoke to them, and they dispersed; but only from fear and confusion. Surely the rising generation was never more depraved. What will be the end of such vice and iniquity? O Bristol, how do vice and immorality flow down thy streets like mighty waters, carrying all before them! O that the people of God would bestir themselves! What numbers of souls are hanging over hell, just ready to drop in; and shall we not be very earnest in endeavouring, to the utmost of our power, to snatch these brands from the burning.

"30th.—Of late I have been thinking that it becomes us to bestir ourselves in this large and populous city in seeking poor sinners, who are in the midst of darkness. Are there not thousands of poor creatures destitute of happiness in worldly things, and going in the broad road leading to destruction? One of my brethren and myself went into the city to-day, to see whether it was practicable to preach to the poor people in the streets and lanes: we hope, if the fine weather continues, to begin next Lord's day. O Lord, help us; give us sincerity; teach us what to do, and how to do it to thy glory.

"31st.—I am very uneasy about some expression I made use of yesterday. One of the brethren expressed some little fear about our preaching in the city, on account of the laws being against us. I said, I had rather lie and rot in a prison, than not attempt to save poor souls. O it was a very unguarded expression! Were I to rot in a prison, would it not be what I deserve? O did I but keep my mouth and my tongue, I should then save myself from much trouble. I desire to be very thankful for the advice of my dear tutor last evening. May I improve it to real purpose: surely I need advice more than any one.

"April 6th.—I have been reading the Life of Mr. Powell, an eminent man in the Puritan days. He died a prisoner for the gospel's sake in the 11th year of his imprisonment. When he was at liberty, he preached most days, and sometimes two or three times in a day. He seems to have been something like myself in temper, which he continually lamented. I hope I have obtained some comfort in reading his Memoir. O that, like him, I may be filled with love to immortal souls, so that I may gladly spend and be spent in the cause of the Lord Jesus!

"13th.—News from India, which announces the arrival of the dear brethren, but says, 'One is not!' Brother Grant is dead. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' Blessed soul, your course has been short; but it hath been glorious. O happy end! Lord, give resignation to thy sovereign will, and impart abundant consolation to those who may be most afflicted with this providence. Thy ways are dark, but they are always right;

they are often mysterious, but always glorious. Thou dost all things well.

"18th.—Blessed be God, who hath enabled me to rise so early this week. May I redeem time, and spend it to the best advantage. My morning opportunities in prayer are now my best times, because all is still around me; the evenings, which had used to be the most comfortable, of late have not been so, as I am then frequently disturbed. May I always find it profitable early in the morning to call upon God. I have found it pleasant to study divine truth this week.

"26th.—To-day received an account of the death of brother Grant, the dear brother who died at Serampore soon after his arrival. One is dead! Jehovah taketh away, and who can hinder him? Who can say what doest thou? How mysterious are the ways of Providence! They are in the deep, involved in darkness: but, comfortable reflection! the time will come when all will be made plain; and it will then appear that all is for the best. At family prayer, I felt much for the dear widow and fatherless children. O Jehovah, take them up; be the father of the fatherless, and a husband to the widow.

"27th.—Accompanied brother C——— on a visit to some friends, where the Lord was very gracious. I experienced the power of religion in a superior degree. I felt as though I could leave all my friends and earthly enjoyments; yea, I longed to leave them, for the sake of promoting the cause of the blessed Emmanuel. My mind was impressed as though I must go to India to fill up the place of my dear brother removed to the world above. I felt no care or concern for this world: earthly prospects vanished away before a glimpse of the eternal All. I then thought it probable, that I might go to India in a year or two. I don't remember to have experienced so much pleasure in conversation since I have been at Bristol. How much do Christians lose by not cultivating heavenly conversation! If we did but realize the important concerns of Religion, what different persons should we be! How should we then walk by faith, and not by sight; how should we live above the world, instead of resting in the enjoyment of sublunary objects; how should we be looking for

the world to come, where all will be eternal! Here we have continual changes; there will be one everlasting scene: here our friends are dying mortals: there they will be living immortals; here our enjoyments are uncertain; there they will be permanent: here we must all be overcome by death; there we shall appear conquerors, through him that hath loved us: here we must be all separated; there we shall all be united with the glorious assembly and church of the first born: here our meetings are transient; there they will be eternal, our union will be complete, inexpressibly happy and glorious. How should we be daily longing to put off this mortal body, to be clothed with immortality, and be for ever with the Lord! In the evening service I enjoyed much comfort in singing, 'Lo, he cometh, countless trumpets,' &c. O how pleasant did I feel! I was in an enraptured state of mind, and so in prayer. O that I were but always in such a state!

"May 16th.—Have lately spent much time in learning languages, especially the Hebrew: my attention is much fixed on the acquirement of it: but I find it difficult. He who improves his privileges here must not be negligent. When I reflect how much time I spend wholly in the pursuit of knowledge, and yet how little I attain of any kind, I have cause to hide my head, and be covered with shame.

"21st.—The time of my departure hence for a time is near, in consequence of which I am rather confused. My mind is fluctuating, like the sea, and much more anticipates the pain of parting with my friends here, than the pleasure of seeing those in a distant quarter.

"*Bratton*, July 10th.—It is nearly two months since I wrote in my diary. Many have been the changes I have experienced; mercies I have enjoyed in abundance, kindness incalculable. Have been preserved in journeying four hundred and thirty-seven miles in about five weeks, and have been favoured with an interview with dear friends. Travelling about has been prejudicial to my soul; my opportunities for secret prayer have been very much disturbed, and my inclination to such exercises very much abated: at times I have felt wearied, and wished to be at home: it is better to be at home in a mean situation, than to be abroad in palaces. In preach-

ing I have not been much engaged; but have found real pleasure in the work when I have been.

"*Bristol*, Aug. 13th.—Oh how deceitful is my heart, how flattering is the world, how fascinating is evil! When I was in the country, I was allowing for my coldness in devotion, because of my circumstances; and now I am at home, I am still for making excuses, and thus neglect the all-important concerns of my soul. O Lord, forgive this my sin and folly.

"17th.—Have been reading some interesting particulars of Mr. Newton; am revived and comforted: how wonderful the account! Verily the footsteps of Jehovah are in the great deep, and his ways are not known. How astonishingly is divine wisdom displayed in the operations of his providence!

"18th.—Yesterday I was much exercised about going into the city to preach to the poor people, as we were most of us at home unemployed. It was deeply impressed upon my mind that it was our duty to do something; accordingly I made known my feelings to some of my brethren; but none heartily closed in with the proposal, so that I was left to go alone. Went out of the house, not knowing whether I should go to Broadmead, or into the city, to see where the poor people were, and what their condition was. God interposed. I met with a friend, who asked me why I was at home doing nothing, while souls were perishing for lack of knowledge. Having informed him of my thoughts, he proposed to go with me; we went, and found the people ready to hear the word of God, and in some measure expecting us: found a good man, into whose house we entered; at his door I stood and sung, prayed and preached. The people were very attentive; a good number heard. I returned with sweet satisfaction, admiring divine Providence, and rejoicing in God, and felt very sorry when I reflected how many opportunities I had lost. A few more may remain. O that God would stir me up to improve them! For what do I live? Is not my work to seek out them that are lost? Can I be idle while so much work remains! Shall my fellow sinners rush into hell by thousands every day, and I rest in ease unconcerned? Shall not their

groans and complicated miseries move my compassion? Were I to see them in hell, would not numbers reproach me? would they not curse me because of my negligence? Would not my conscience condemn me; nay, would not every principle of humanity shudder at the shocking conduct? What! see souls verging with haste towards such unutterable torments, and permit them to rush in headlong, blindfolded, unalarmed? Is there no way of escape, no hope in their case, no deliverer near, no ransom to be found? Were this the case, there might be some more plausible excuse; but it is not: there is a way of escape, and only one; there is hope in their case, there is a deliverer, there is a Saviour, who is able to save to the uttermost all that come unto God by him. In such circumstances to sit still, how unjustifiable, how dishonourable, how reprehensible, how shocking the thought! Jesus died to save souls; he was murdered in seeking the good of man; he did not dwell in a ceiled house, or rest at ease; no, he had not where to lay his head: and yet I have refrained from action, from principles of pride and indolence. O Lord, forgive me through thy dear Son. May the love of Christ constrain me to live to him, and to seek the good of my fellow men with a bleeding heart.

"19th.—Have been ill all night with fainting sweats; the heat overcomes me, it is so excessive. O may I be reminded of my approaching change, that I may be prepared, and all the days of my appointed time wait till my change comes! O that I could continually live unto God, and feel my heart with him, and his presence with me!

"24th. Evening.—Returned from my excursion in the city: preached to some very miserable objects: poor souls, how lamentable is their situation, how deplorable their condition! May they believe on the Lord Jesus, and have everlasting life; then in a few days or years their sorrow will be ended, their shame will be done away, they will be made honourable through the Saviour, and will be for ever happy. —Wonderful are the ways of divine Providence! Yesterday my mind was impressed with the necessity of going further into the city. Accordingly my friends Pritchard, Saunders, and myself, went, between one and two in the afternoon, into

some obscure parts of the city near the glass houses: there we found some of the most miserable objects; we conversed with some, whom we found extremely ignorant, destitute of the word of God, and unable to read. We inquired whether they had any preaching among them; they said, No. We asked them if there were preaching, whether they would hear; they readily answered, Yes, it was what they wished: they should be very glad to hear. A convenient place was at hand; convenient inasmuch as it afforded some shelter from the cold wind: it was a small square, called Anville Square, about the size of a large chapel, having houses full of inhabitants on three sides; so that the people had no need to come out, as, by only opening their windows, they could all hear. In these houses there are hundreds of inhabitants living in wretchedness, covered with rags and filth; some most pitiable objects, branded with infamy by their impious conduct, and the effects of abominable sin. If it be fine weather next Lord's day, I intend to preach the whole day in one part of the city or another. Last evening went to a place where a considerable number had met for prayer, and preached there about forty minutes: had a very comfortable opportunity. They every where entreated us to come again: like the Macedonians, their cry was, 'Come over and help us.' May the call be obeyed; may souls be converted; may the gospel come to them, not in word only, but in power, in the Holy Ghost, and in much assurance. I feel much satisfaction; may my heart be filled with compassion for my poor fellow sinners. Blessed Jesus, keep me in thy love; make and keep me humble; fill me with compassion and zeal: while I live, let me work for thee; and when my work is done, then let me die, and come to thee, and dwell with thee for ever.

"September 1st.—Yesterday was about in the city great part of the day, and preached thrice. In the evening I was very much engaged, very earnest, and the people very attentive. I hope some good will be done. Two friends went with me; we were desired to come again, which we engaged to do: distributed some pamphlets that Dr. Ryland gave me for the purpose; they were eagerly received: the people were exhorted to read them and lend them to their

neighbours, which they promised to do. At night went to a prayer meeting, where a good number of people attended. I feel rather dissatisfied that I did not preach between four and five o'clock at Temple Cross. We walked about that dark part of the city, without stopping any where to preach: I am afraid an opportunity was lost of proclaiming the name of Jesus. Have abundant reason to be thankful to God for ever inclining my heart to speak unto my fellow sinners, and for enabling me to go to them that are without. But how dull and cold I am, considering the importance of the work in which I am engaged: a work which concerns the everlasting welfare of immortal souls; a work which, if it be not successful in bringing souls to God, and thus securing their happiness to all eternity, will involve thousands in greater misery. O my soul, hast thou properly considered how important it is to preach to poor sinners? Hast thou faithfully warned them, and affectionately invited them to come to Jesus, the Saviour? Let this be matter of very serious consideration.

"3rd.—To-day attended the funeral of the aged and pious Mr. Tommas, late pastor of the Baptist church in the Pithay, and heard a very excellent sermon the occasion by Dr. Ryland, from 2 Timothy iv. 7, 8. May I fight the good fight, finish my course, and keep the faith, that for me may be laid up a crown of righteousness.

"Have been reading a letter from Ireland, written by the zealous Cooper, who is preaching in that unhappy country. The account he gives is truly affecting. O that the late troubles may prove a prelude to the happy promulgation and spread of the gospel over that benighted land! Bless the labours of thy servants, O Lord; increase the company of the labourers; multiply their united and extended exertions; raise up apostolic men, endued with apostolic zeal, to labour among them; yea, raise up men who shall go forth through all the earth, and, by the power of thy Spirit, make known thy wonders, and display thy superior love and grace.

"8th.—Yesterday was unfavourable for preaching out of doors. In the morning was engaged with a few people. They requested us to come again, and offered a house; but in the afternoon it rained. Heard Mr. Holloway preach.

Attended the funeral of a child; spoke and prayed at the grave. Went into another part of the city, to see if we could preach any where: indeed expected to preach at Philip's Plain, as the person there had said he should expect me; but was disappointed. The Lord, however, prepared another house for us: the person offered it last Lord's day: thither we retreated, and were received. A solemn providence had taken place in this part of the city in the past week; a young man died a very sudden death. The people seemed struck with it, and many attended his funeral. The friends with me seemed to think this would prevent preaching; I was not willing to depart without preaching: this passage occurred to my mind, 'What thine hand findeth to do, do it with thy might;' and this, 'I must work the work of him that sent me while it is day; the night cometh, when no man can work.' I mentioned these, and they prevailed: we sent round to the people, and I think there were thirty assembled in less than an hour. There were two rooms, both of which would contain fifty or sixty people. I hope this will be a place of retreat in the winter. Some heard last evening who perhaps never heard before—poor people, who work at the glass houses. Returned home better satisfied than I should have been, had there not been preaching. O that some poor souls may be converted, that some inhabiting that mean part of the city, which appears to have been hitherto neglected, may become the partakers of true wisdom! But with what humility ought I to reflect on the past day; in both the exercises in which I was engaged, I was very cold. In the evening the call for seriousness was great; but ever since I have had to lament my want of it. How lamentable it is to speak to poor sinners, and not to feel their situation! I thought last night, if dear Brainerd and Pearce were here, how would they weep over these poor people. I am ashamed of my dulness, and my want of seriousness; perhaps the Lord hath permitted it to be so, to make me humble; may it have this blessed effect.

"14th.—This afternoon I have been fully employed in preaching: since two o'clock I have preached three times, and brother Stennett twice. Many people heard, and a consider-

able number were very attentive. I have not felt as I could wish. My compassion for my poor fellow sinners has not flowed as it ought. How deficient am I in longing for the salvation of precious souls, in travailing in birth for them, till Christ be formed in them the hope of glory!

"15th.—This morning I experienced more of the power of true religion than for some time past; was enabled to pray with fervour, sweetness, and earnestness for three quarters of an hour or more. Have not experienced such an opportunity this session before; feel calm and composed in my mind, and some sweetness of humility. O heavenly disposition! Activity proceeding from proper principles, will produce lowliness of mind; as the one increases, so will the other. How desirable to be wholly employed for God, and while labouring with all the might, to be influenced by true humility! This is happiness. I see that my endeavours to serve God yesterday were mixed with much sin. What reason have I to be ashamed of my conduct: I did not speak with that tenderness and benevolence which a work so exceedingly important demands. What earnestness, what continual exertions, what frequent tears, what humility, what compassion does this work require! May I be like the zealous apostle, 'serving the Lord with all humility and many tears,' ceasing not to teach and preach repentance towards God and faith in the Lord Jesus Christ. How all-important must that work be on which the salvation or damnation of immortal souls depends!

"21st.—Preached once out of doors to-day to a considerable number of people; felt but little in speaking for some time: towards the close felt more, especially when exhorting these poor creatures to come to the Lord Jesus, entreating them not to have two hells, one in this world, and one hereafter. Poor souls! may they be brought unto the Lord Jesus. He alone can make them happy. Yes, blessed Jesus, thou canst bless them with peace. That despondency which I experienced before going out is removed; my spirits are raised; but yet I feel a want of that sweet sense of divine things which I have sometimes enjoyed. Verily the Lord hath been with us, in directing us. Another house is offered, in which we may preach. How eagerly do some hear the word!

May they receive it into their hearts. This evening, after brother Stennett had closed, I addressed the children, then the young people, and then all. I asked them if they would attend a prayer meeting, when many answered in the affirmative: accordingly it was agreed to begin next Wednesday evening. May the Lord grant that this may be the beginning of a glorious work.

"28th.—Returned from the city; preached three times today. In the evening found it good to be at work for God. I had rather be among poor sinners, telling them something concerning the blessed Saviour, than any where else; yea, than in any other situation on earth. Enjoyed some liberty towards the close of the evening service; was enabled to speak closely to the people and to the children; afterwards distributed a few books among the children, sung a hymn, and closed with prayer.

"October 5th.—This morning brother Rowe and myself went to Berkly-place, where he preached. We were somewhat encouraged. A little girl had committed to memory eleven of Dr. Watts' songs for children. In the afternoon I went to Point-pool, and preached to a considerable number of people, although the place was very inconvenient for standing, it being wet and cold. The poor people attended very seriously; some seemed sorry that this was likely to be the last time. It is not probable that another opportunity will occur this year. In the evening I spoke at the grave of a child; afterwards visited a poor woman in the depths of distress; such a spectacle as I never before saw. She lay upon sacking, without a bed; no sheets or blankets, no pillow or bolster: a few rags lay over her. O 'tis too gloomy to describe. By her side lay one child naked, having no linen; nor did there appear any upon the woman, nor upon one or two of the children in the house. The husband and one son are in the infirmary: all the family have been ill with the same disorder, which is indeed prevalent. The poor woman appears very resigned to her situation, and I hope she loves Jesus Christ. While I stood over her, I was grieved to behold her; and when I thought she was one of the followers of the Lamb, I was truly distressed, and felt dissatisfied that she

should remain a moment longer in her present situation. But alas! I had no means to help her. How many professors of religion despise that which this poor woman would receive joyfully! Dear soul! if she is the Lord's, she will not be accounted less honourable or precious because of her poverty.

"12th.—Rose a little after three; was very dull; could not pray, was so wandering. Read dear Brainerd's Life, especially part the 8th of his diary: experienced an alteration in my mind; perceived my hardness departing, and soon became much affected. I long to be like him. Surely, if ever I arrive at the heavenly world, I shall be eagerly desirous of seeing him. I wonder at myself, that I can live as I do, when I see heavenly things so desirable. O Lord, pity the soul that would be thine, and deliver me from that bondage in which I am held; set me at liberty, and let me run in the way of thy statutes!

"26th.—Just returned from the city. How unfeeling have I been while speaking concerning the Lamb of God! This discourages me exceedingly, to be so unfeeling while speaking on this all-important subject. May I never make preaching a trade; I fear this is too much the case. O Lord, make me watchful, make me earnest in prayer. To whom can I go but unto thee, who takest away the sin of the world.

"31st.—Brother Gray has informed me of an instance wherein my preaching has been useful: it is the first I have known. How doth this call for humility, gratitude, and increasing activity! Not unto me, not unto me, but to thy name, O Jehovah, be the praise.

"Nov. 2nd.—This afternoon I enjoyed some sweetness, and considerable liberty in preaching, while endeavouring to impress the minds of the people with the reality of divine things; afterwards attended the children, and spoke to them with great freedom, and I hope simplicity. I felt such an affection for them, I could have wished to have taken them with me to heaven in my arms. This evening I preached to a few people, and enjoyed some liberty; addressed the children, though not with that freedom I did before. On the whole, I have abundant cause to be thankful.

"9th.—Whenever I turn my eyes within, I see a great want of compassion, great forgetfulness of those who are in the depths of distress and misery. Having every thing comfortable myself, I think too little about the deplorable circumstances of others. But surely this is very wrong: would Jesus do so were he in our world? When he was here, did he do this? Verily no; he went about doing good; he pleased not himself. Consider his life; mark well his compassion; go to his cross, and there behold his dying love, till thou art assimilated into his likeness.—Evening. Preached twice to-day; was very much straitened in the afternoon; enjoyed some liberty in the evening, but have to lament the hardness of my heart. Spoke to the children with some freedom, but not as on last Lord's day. O when shall I be conformed to the divine will, and speak nothing but what I have seen, handled, and tasted of the word of life!

"Dec. 12th.—How strangely have I neglected my diary! Not a word can I say in my justification. My soul of late has been very barren and unfruitful: time has been lost, devotional exercises neglected, and I have been very stupid and careless.

"21st.—This is the shortest day; but I hope it will not be so to me. Rose early this morning; and though I have not experienced any extraordinary enjoyment, yet my soul is calm and composed, and rather tender and susceptible of divine impressions: felt some sweetness at a throne of grace, in remembering my dear friends, the dear missionaries and their people. Truly devotional exercises are the very soul of religion.

"Have been reading Orton's Memoirs of Dr. Doddridge: an excellent character is therein exhibited. May I imitate his worthy example, his diligence, his caution, his love, and his habitual devotion. Verily the diligent are honourable and useful. My soul has been quickened while reading the description of his life, and affected by the account of his affliction and death.

"29th.—Yesterday evening enjoyed a very pleasant opportunity at Cheese Lane: many assembled and paid very serious attention. I preached from Lam. iii. 22, 23. a pas-

sage which was impressed upon my mind in secret prayer. May the Lord bless his word. He directed me to this passage; I trust, for some peculiar end. I hope that the liberty I had, and the pleasure I enjoyed, were a token for good. Things are more and more encouraging here. O that my heart were but always in a worshipping frame, my soul always as it is in my best moments, and my body, soul, and spirit preserved blameless in holiness unto the day of Jesus Christ.

"Jan. 1st, 1801.—Now in another century. In the past century, what surprizing events have taken place! What changes in kingdoms! what convulsions in nations! what rivers of blood have been shed! and how multiplied have been the miseries of man! O blessed God, send thy gospel abroad, and let this be the happy period when wars shall cease, and all the sons of men become the promoters of peace.—Safe arrived at the beginning of a new year. This is the twenty-third I have seen. While many have been cut off in the midst of their days, I am continued in the land of the living. O that it may be to praise Jehovah, to shew forth his loving kindness every morning and his faithfulness every night! The past year affords much cause for shame and confusion of face, as well as for gratitude and joy. When I survey the state of my mind in general, I see much to lament. It has not been so steady, so humble, so teachable as it ought; but am thankful I have endeavoured to redeem time, and hope it has been with some success. I have not spent six hours a day in my bed, but have been up and doing something. My public work I see to be good and glorious; but when I survey the manner in which it has been performed by me, I have cause for great self-abasement before God. O what a work, and what a worm to do it! I believe Jehovah thrust me out into the city to preach the gospel to my fellow sinners, and this has encouraged me almost beyond any thing before.

16th.—Drawing towards the close of another week. My mind has been in general very low in divine things, perhaps occasioned by excess of study. Being employed chiefly in the languages, my soul hath been robbed. Am now learning the Chaldee and Arabic, and feel much as I did when I first began to study Hebrew. Am fully employed, perhaps too

fully. I consider this is the time to make improvement in these things, and that a thorough acquaintance with them can never be obtained without great labour and intense application. I trust God hath succeeded my feeble efforts in some measure. The Hebrew Bible is become increasingly easy and pleasant. I feel a thirst after a knowledge of the Oriental tongues, though with respect to the Arabic, meet but with little encouragement.

"Feb. 24th.—God hath blessed me in going out and coming in. I have scarcely ever had a more reviving journey. On Saturday it was very disagreeable walking; but I was strengthened for it beyond my expectation. After I arrived at the end of my journey, I met with the Baptist Register, in which I found a hymn in Bengalee set to Helmsley tune. This made me begin to learn it; and thus I discovered something of the pronunciation, which is what I have wished for a long time to know. I spent two or three hours singing Bengalee, and so forgot that I was tired. My heart was fired more than ever. I longed to hear the poor Hindoos singing. My desires flowed forth, and I could scarcely help imagining that I was among them. Having found in the Register that the ministers and members of the Committee of the Baptist Mission, had agreed to spend one hour in prayer on Tuesday morning, after the monthly prayer meeting, for the success of this glorious work, I wondered I had never heard of it before; and musing over it, resolved that I would observe the same for the future.

"March 1st.—In the past month my heart has been more set upon the spread of the gospel, and on the whole I have been more revived than usual: enjoyed some delightful moments in contemplating the glorious kingdom of Christ. My thoughts have been much in Bengal, and thither my wishes have fled. I have longed to go, and fancied myself going with my dear brother Broughton; but there is no probability of my going at present, and indeed I think I never shall; but if I am not to go, why are my thoughts so set upon it? There is nothing for which I so ardently long, nor is there any thing that so interests my heart. I never have such feelings on any other subject: I am filled with what I cannot describe, which

makes me think I shall never be where I ought till I arrive in Bengal, till I set my feet on India's shores. But when I consider my conduct, my want of spirituality, my deficiency in self-government, my want of faith in Jesus, and of confidence in Jehovah, my courage fails, my hopes decline, my spirits sink; I have nothing to say, and only wish to hide my head. At these times, my only comfort is in saying: 'Thy will be done.'

"5th.—What a changing world is this! I have lived in it more than twenty-three years, and have escaped many of the afflictions which have fallen upon others. Now one is come upon me. My poor dear mother is dead; she has gone the way of all the earth. I shall never behold her again in this world, nor shall I ever be affected by her weeping for me any more; no more warmed and nourished by her kindness; no more grieved at her anxiety for me. O my mother, my mother! thou hast unweariedly cared for me with very great anxiety, and *hast been my best friend.* What concern did she manifest when it was proposed that I should go to India! She told me weeping, that it would break her heart to part with me; but poor dear woman, her heart is broken before I am gone. When I saw her last, I was exceedingly affected by her appearance: her cheeks were become so pale, her flesh so wasted, her bones so apparent, her lively appearance so languid, and her vigorous spirits so much debilitated. Never shall I forget how she appeared coming up Braunston meeting: I was in the pulpit; I saw her, and wonder how I did to proceed, the sight was so affecting. I parted with her, not expecting to see her again; and she weeping said, I shall never see you again, my John; no, I shall never see you again. I left her bathed in tears. O the shock I have received by this sudden and fatal news! A few days ago, I was flattering myself that my dear mother was better, at least no worse, because they did not write to me! but, sad disappointment! she was then dying, and now she is dead. Indeed I have now lost my best earthly friend. I am much grieved for the youngest children, and so was she; may the Lord bless them, and undertake for them: may this solemn, this affecting event be sanctified to us all. O God, thou

always doest right; yes, thou hast done right. O dispose my heart to own thy hand, to kiss thy rod, and to humble itself before thee. O Jesus, comfort me, and prepare me for the solemnities of death!

"6th.—I am much discomposed; my spirits run low; my heart fails me, so that I can do but little. Yesterday I spent much time in walking in the fields: it was a delightful day, and had a considerable effect on my spirits; but alas! my mind is so disturbed by the trouble of my heart, that I cannot think on any thing but the death of my dear mother; and when I reflect how she cared for me, my heart bleeds, especially when I think on what she did for me, and the poor returns I have made. I have abundant cause for sorrow on account of my ingratitude; but now, alas! what can I do? She is gone beyond all I can do or say. Have had some conversation to-night with my fellow students, perhaps imprudently, and, I fear, unprofitably. I am afraid I shall not improve my affliction to the good of my soul, to the increase of piety in its various branches, especially tenderness, humility, seriousness, watchfulness, and prayer. I fear lest this line of the poet should be applicable to my case:

'And mind turns fool before the cheek is dry.'

How little do I now feel! O my dear mother, shall I slight thee so as not to give thy death enow of tears? Far, far be it from me. But alas, how strangely disordered is human nature! Now overwhelmed in floods of grief, and then as hard as adamant. I greatly fear lest this affecting circumstance should prove unsanctified, lest after all, my mind should be hardened, and the surrounding scenes of life should draw my soul from God. I am in danger; let me watch: O let me be more weaned from this world, more devoted to my divine Master's work, more earnest in seeking to promote the glory of Jehovah and the good of my fellow men, looking more constantly to the heavenly world, and longing for its pleasures.

"April 4th.—Went this morning to the Jewish synagogue; I do not think this time was spent unprofitably: I could not

but admire the wonderful providence of Jehovah, in seeing how he has preserved them distinct among all nations. What witnesses are they of the divine faithfulness!

"May 17th.—Have heard to-day that the Society intend to send out some more missionaries; this has excited many feelings in my mind, and great searchings of heart, whether it is my duty to propose myself again to the Society or not: however, as no one has said any thing to me about the Mission, I think it is my duty to say no more at present, but to bear the pain it occasions, and wait the will of Jehovah. In many respects, to trust in him is intricate, and dark, and self-denying; but in all our affairs, it is the safest and the happiest.

"18th.—Have been reading some letters from India on the death of dear Fountain, and have dropped a tear over my dear brother: but why should I weep, when he is now rejoicing, having entered into the joy of his Lord?

"June 29th.—Yesterday afternoon and evening, I preached four times, and am sorry I did not make a trial in the morning. I hope to make the attempt next Sabbath morning. Blessed Jesus, bless me with thy Spirit, and make me a burning and a shining light.*

"Sept. 13th. Lord's day morning.—Rather revived, and feel composed. Have more of a praying spirit. This is an inestimable blessing; in my esteem, more valuable than the most fine gold; yea, than any thing else. When this is the case, things go well with me: when I can pray, I am happy; when I cannot, the reverse. O to live near to God! this is happiness, this is pleasure.—Evening. Returned from preaching; preached twice this afternoon to a considerable number of people in two new places. Many were attentive; had not so much liberty as sometimes, though more feeling.

23rd.—Thanks to my God, who, I trust, took me out and brought me in yesterday. Frequently have I desired to go into the other part of the city, especially on the other side of the river. Yesterday I was directed thither; preached twice, once to a large congregation, in a part where there were a

* During the vacation this year, he wrote very little in his diary: he appears to have been so fully employed in preaching, as to have had but little time for writing.

great many Jews; it grieved me to see so many of them make light of the gospel. When shall the dispersed of Judah be gathered in; when shall the out-casts of Israel be assembled; when shall they return with weeping and supplication, and look on him whom they have pierced, and mourn? Some, I believe, heard the word, and God is able to take away the veil from their hearts; without his grace, a poor Gentile cannot be converted; and with it, the hardened Jews may be turned to that Jesus whom they now despise. Have much reason to complain of my coldness and want of earnestness. Did I believe the things I spoke? Why then so unconcerned? Do I now believe them? Why then no more earnest in prayer? O may I feel the truth! O that I could always hold communion with God! But that is only to be enjoyed in perfection in the heavenly state: here I must learn my sinfulness, the plague of my heart.

"Oct. 5th. Lord's day morning.—Very low; my soul is cast down and disquieted within me: this, with a bad cold, affects me so that I can attend to very little. Have a fever on me; I seem fit for nothing, unless to retire to some forlorn spot, where I might weep uninterruptedly. Have been melted in prayer, in some measure; but this is not a convenient place for weeping. But what can my tears avail? Will they atone for sin? No; but they will ease my pained heart. O that I were in the solitary wilds of America! If death would come, this would put an end to all.—But whither am I going? Cease, my soul, such unbecoming reflections. God is a very present help in every time of need. Trust, therefore, in him at all times; pour out thy heart before him. Verily he is a refuge for the distressed.

"Nov. 15th.—Blessed morning, thou hast brought some reviving rays of light to illumine my darkness, some precious drops of grace to soften my hard heart. How can I be sufficiently thankful for the pleasure afforded me this morning in drawing near to God. O how sweet the experience! Surely I am not deceived when I say, I had rather have this than all it is possible to possess besides. With this, I should be inexpressibly happy in the meanest condition, in the most inhospitable climate; without it, the most salubrious and de-

lightful regions would leave me a comfortless mortal. O, the smiles of my God, how they gladden my heart!—Am I risen with Christ? Why do I not then seek the things above with greater ardour? Why are not my affections glowing with holy fervour, and all my powers concentrated and absorbed in divine objects? The Mission has roused the latent spark. Dr. Ryland mentioned to me only a short question; but it was sufficient to excite new missionary feelings. I find it a trial to my mind; it seems I must not give it up; I hope I do not desire it, if Jehovah hath appointed it for me. Would that I had more consistent views of this great undertaking! Would that my heart were more engaged in it! If I am not to be a missionary, yet, O God, grant me a missionary heart. If I am, I wish it may be soon, that I may be acquiring the language, and preparing for the work. My life at longest will be short, and I wish that as much of it as possible may be spent in this work.—Evening. Preached twice this afternoon at a new house in the great gardens, a populous neighbourhood, without a place where the gospel is preached. A considerable number attended.

"Dec. 14th.—Since there has appeared any probability of my going to Bengal to engage in the important work of evangelizing the heathen, I can truly say my heart has been much revived. When the important question was put to me, 'Are you willing to go?' though I have long expected that my mind would be staggered at it, yet I was composed and unmoved by fear, and with some degree of pleasure answered, 'I am willing.' Since then I have never repented of my answer, but have found it afford increasing satisfaction to my soul. I have many times had discouraging thoughts respecting it since I left Olney, and have often found that 'hope deferred makes the heart sick;' and have sometimes concluded that I should never go, though at others I have had some hope; but in the main, my heart has been unmoved; my desires and prospects were only overspread with darkness, they were not extinguished: as soon as light appeared, they came forth into action. I see great reason to be thankful that I did not go to India before: many important points were then in an unsettled state, which have since been adjusted: my connection

with my dear H. S. was then undetermined; she would have been hardly willing to have accompanied me, and I perhaps should have been unwilling to have gone without her; but now we are of one mind; where I go, there she will go also. I needed instruction and stability in my sentiments, which I trust are in some measure attained. Many other things might be mentioned; but I must forbear. Since I returned home this evening, I have found my mind much affected, especially in my study; my heart has been drawn out after the salvation of mankind, particularly the heathen. I now view the prospect of my going to Bengal, to be engaged in such a momentous work, with solid joy and stedfast pleasure. O that I were more devoted to my God, more absorbed in the will and work of my heavenly Master!

"27th.—During the past week, some very important things have been agitated respecting myself, from which it appears that my continuance in this tranquil and advantageous situation will be very little longer. Probably I may be called to leave Bristol in a few weeks, and most likely leave it for ever. A letter desires me to go into the country to prepare for Bengal. Some circumstances may delay my going a little. These things are in the hands of Jehovah, who oversees all things, and knows what is best. I think to leave this place, and go to Olney for a little while, will be profitable; more so, in my circumstances, than to remain here. I shall rejoice if it be so: here are many things not very congenial to a missionary spirit. It seems to me desirable to retire a little from this bustling scene to contemplate the great object before me with becoming seriousness. I want opportunities to pray before the Lord concerning this, that I may do nothing presumptuously, but every thing prudently, and according to the divine will. Days of fasting, I am persuaded, are proper and necessary; but I do not see how they could be comfortably conducted here. My mind has been impressed at times with a sense of the greatness of the work; of the peculiarity of the circumstances attending it; the prospect of leaving the country, Bristol, Olney, Walgrave, and Welton; and the dangers of the sea; all which have affected me, and excited my feelings, but have not daunted my spirit or moved me from my design.

"Jan. 9th, 1802.—The time of my departure from Bristol now draweth near. The prospect of parting with so many whom I greatly love is affecting: I know not how I shall sustain the trial; but will not my Saviour give support? I hope he will. The work before me is important; it requires much of the exercise of religion in the heart, and a realizing sense of the doctrines of the gospel, and of the great things of God. When these are properly considered, how light are all the sacrifices we can or may make, in comparison with the ponderous weight of these momentous concerns! O, what am I, that God should thus distinguish me; that he should call me to prepare to act in so conspicuous a station? I am the most unworthy; but the will of the Lord be done. May I be faithful to death, never moved by difficulties, never esteeming my life dear unto myself, but always aiming at, and desiring this great end, that I may finish my course with joy, that I may fulfil the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

"11th.—Much affected, but much supported: I cannot but weep; but, blessed be God, I do not repent. O how unworthy am I of such fervent prayers and such hearty good wishes! What a solemn and affecting meeting we have had! How affectionate are the dear friends! O my dear brethren and sisters, how am I pained at parting with you! But we shall meet in heaven. O happy place! to that may we direct our views; thither may our hopes aspire: there God will wipe away all tears from our eyes; there weeping, and sighing, and sorrowing, will be for ever ended.

'O when we reach that heavenly place,
We shall behold our Saviour's face,
Shall all rejoice in heavenly strains,
And there forget our tears and pains.'

May the prayers of this evening be heard and answered. I am unworthy; but God's cause is highly worthy: for this our prayers cannot be too fervent, nor too frequent. Here our desires may flow to their utmost stretch, and our wishes expand to their utmost bounds. O my God, keep me from all evil, and let none of the fervent prayers of this evening

fail of their object!—Now I must close my diary at this place. Have enjoyed many mercies here, and have been favoured with many privileges, for the improvement of which I must be accountable. The good Lord grant that I may obtain mercy in the great day of account. Now I must leave my study, my privileges, my brethren, and my dear tutor; I must bid adieu to all. Farewell! Farewell!"

We are now brought to the close of another important period in Mr. C.'s life. Were it not for the fatal tendency in the human mind to avoid the application of salutary truths, and evade the force of striking examples, by supposing them applicable to others rather than to ourselves, we should conclude that few could read the foregoing diary without deriving from it some advantage.

Those engaged in theological pursuits, may learn from it, that the pleasures arising from a devotional spirit, are so superior to all others, as to render them worthy of supreme regard; that one hour spent in close communion with God will frequently bring more light into the mind, than many days of painful and profound research; that moderate talents, sanctified by the grace of God, are more beneficial to the possessor and others, than the most gigantic powers, when left to operate without being influenced by the love of Christ; and that no man, how splendid soever may be his talents, and how extensive soever his learning, is authorized upon solid grounds to hope for happiness and success, in the discharge of sacred duties, unless he make a solemn surrender of himself to God, and implore his blessing, with an earnestness suitable to the conviction, that without him he can do nothing.

Mr. C. attended to his studies with great intenseness: he mentions some weeks in which he was engaged nineteen hours every day: this was an excess which ought not to be imitated. He often regretted that so much of his time at college was devoted to literature, and so comparatively little to divinity; and this is a subject well worthy the consideration of those, who, without neglecting other duties required of them, might, by carefully husbanding their time, give a much larger portion of it to this delightful study. While literary

objects were pursued with such avidity, private devotion and public services were not neglected. Besides other good books, he used to read fifteen chapters of the Bible every day—five early in the morning, five in the middle of the day, and five in the evening:—it was the man of his counsel; and he was particularly fond of reading it in the original languages. The names of the devotional books which he read have been retained, partly with the view of shewing whence he derived the fuel that kept alive the missionary flame, and partly with the view of suggesting to others what sort of works should be consulted, if they are desirous of its glowing in their bosoms. He made it a regular practice to engage in prayer five or six times every day, and was never satisfied unless he enjoyed something of the spirit of devotion in all these exercises. He frequently went out to preach to the poor people of the city; and his efforts were blessed to the conversion of some, while they aided the convictions of many others. A considerable number has since been added to the church by the continuation of those labours which he commenced; so that for his exertions, as well as his piety, his example merits the attention of every pious student.

Those engaged in ministerial and missionary labours, will be naturally led, by the perusal of this chapter, to reflect on the manner in which they spent their time when preparing for the sacred office: and

> "'Tis greatly wise to talk with our past hours;
> And ask them what report they bore to heaven;
> And how they might have borne more welcome news."

They may perhaps be able to review many instances in which they were kept from dangers, and aided in the discharge of their duties; and these will furnish matter of gratitude to God for that grace by which they were preserved and assisted: or they may remember how much they were carried away by the tide of vanity, how little they felt of the power of godliness, how many opportunities of doing good they neglected, and how far they were excelled by others whom they considered their inferiors; and these things will fill them with self-abasement, which, though a less pleasing, may not be a less profitable feeling.

CHAP. IV.

His Preparations for quitting England, and Voyage to India by way of America.

BETWEEN the time of Mr. Chamberlain's leaving Bristol and that of his embarkation, about four months intervened, which furnished him with a favourable opportunity of meditating on the scenes before him, and imploring the divine blessing on his future engagements. It was a season which he much wished to enjoy, and which he appears to have improved to the best of purposes. He here laid the foundation for that contentment and tranquillity which he afterwards experienced in the midst of great afflictions, trials and labours, by satisfying his mind, that he was not taking upon himself an office to which God had not called him, and by making a proper estimate of the sacrifices that would be required, the privations and sufferings that must be endured, and the labours that must be performed. When he had thus sat down and counted the cost, and was satisfied as to the path of duty, he made a solemn surrender of himself to God, and resolved to go forth in his strength against the mighty. He spent much time in imploring the divine blessing to attend him, and experienced a happiness that was truly enviable, in the prospect of such an undertaking. He used to rise very early in the morning to engage in the heavenly exercise, and describes himself as enjoying that liberty and earnestness in it, which made it as much his pleasure as it was his duty, to consecrate himself to the service of his Saviour.

He was now surrounded by his friends; and the influence of religion on his mind gave to their society a double relish. Reflecting on his state here, he says: "How multiplied and abundant are the mercies by which I have been brought to this place! I now enjoy many inestimable privileges, and am very comfortably situated among my dear friends. How thankful ought I to be for all the goodness of the Lord towards me! What reason have I to bless God for all that

composure of mind which I now feel and enjoy! Never have I known the like before. O that I were more diligent, more spiritual!"

Amidst these enjoyments, however, he watched over himself with a godly jealousy; and hence he observes: "Another week is almost gone, so flies my time away: its steady course and rapid revolution are imperceptible. O that my heart were devoted to God! O that it were wholly fixed on him at this time! I am highly favoured; how am I surrounded with mercies! But O these terrestrial delights, how vain they are, when compared with celestial ones! I fear lest I should be too much attached to earthly objects. O that I were more than ever fixed in affection on heavenly things! May my moderation be known unto all. The Lord is at hand; at hand to see all my actions, to know all my thoughts, to take account of all; at hand to notice my improvement of his mercies, to take them away when misimproved, and when he pleases; at hand to call me to an account for all. O solemn thought! My soul, consider well thy conduct. May I be filled with holy awe, with sacred delight, with perennial joy!"

He carried the same spirit and the same enjoyment into his public exercises at this time. On the 25th January, he thus writes: "Blessed be God, I had an opportunity of speaking to my fellow sinners last evening at Emberton. I enjoyed unusual liberty, felt more than common, yet never had such a sense of my unfeelingness. What I felt was not worth the name, when compared to the important things of which I was speaking. O that some precious souls may be converted! A considerable number attended, and I was much enlivened." On Feb. 8th, he writes thus: "Rather fatigued after the work of yesterday: preached thrice, and rode at least sixteen miles. I have not performed such an engagement for a quarter of a year. I love the work, and I love to work. Surely I am not ostentatious in saying, I would not be a loiterer for the world; no, my desire is to spend and be spent in the good work of my divine Master. But alas! how far, how very far am I from that disinterested affection, that tender compassion, that unwearied endeavour for the salva-

tion of my fellow men, which my blessed Saviour possessed! He continued all night in prayer, all day in labour!"

Mr. C. had, previous to his going to Bristol, formed an acquaintance with an amiable young woman at Walgrave, in Northamptonshire. A connection of this kind has been known, in many cases, to have an injurious influence upon academical studies: in him, however, it formed a happy exception. Their affection for each other was gradually matured, and was to him a source of the greatest earthly felicity while her life was continued. As mention will be made of her on different occasions, in the following pages; and as her example is well worthy the imitation of females who may be similarly circumstanced, it may not be amiss to give a short account of her in this place.

She was born at Walgrave, in Northamptonshire, February 12th, 1779. She was the daughter of Mr. T. Smith, deacon of the Baptist church in that village, under the care of Mr. Alexander Paine.

We are not acquainted with the history of her early life, or the effect that was wrought upon her mind by the gospel, which she then so frequently heard; but it is evident that, at no very advanced period, she was enabled to receive the truth in the love of it, and to profess a good profession before many witnesses.

The letter which she wrote to her pastor, Mr. Sutcliff, previous to her departure from England, affords a pleasing exemplification of her piety, and will be sufficient to give the reader a general idea of her character.

"To my much esteemed and honoured pastor.

"DEAR SIR,

"Having enjoyed the pleasure and honour of your acquaintance, and the privilege of attending on your ministry for nearly six years; and now, having in prospect the affecting season of bidding you farewell, without expecting to see you any more in this world, I think it is my duty, before I leave you, to express my gratitude and love for the many acts of kindness I have received from you.

"You know, dear Sir, the prospects I have before me are such as are not very common: being called to sacrifice tender parents, seven affectionate brothers and sisters, a beloved pastor, the church with which I am in connection, and also my native land, and to expose myself to the dangers of the deep; and, if safely protected across the sea, having them to land in a heathen country. These things, dear Sir, you know, have much affected my mind. But, notwithstanding many painful sensations, I can truly say, I have often found much pleasure in contemplating the object of the Mission; and having been engaged for three years in a correspondence with Mr. Chamberlain, it has led me to think much about it, as I always believed that he would sometime or other be engaged in this important work. At first indeed, I could not say I was willing to go, if he should be called to it; yet I never persuaded him to decline it: and now, as the Society are desirous of sending Mr. Chamberlain, and he is willing to go, I also am willing to be his companion; and if God permit, we will join the happy few at Serampore. Those of them that I have seen and heard, are dear to me; and others I love greatly for their work's sake, though I have not seen them. I look forward to the happy day when we shall join them in their employment, and share their trials, and help to bear their burdens. We will readily submit to their rules and orders, and hope to live with them above for ever.

"Within the last few years, I have been much delighted to hear of the increase of the Redeemer's kingdom, and the efforts made to spread the knowledge of the gospel of Christ, in every part of the world. I have found pleasure in reading Brainerd's Life, Haweis's Church History, the Voyage of the ship Duff, and all the Periodical Accounts. When I heard of success attending the Baptist Mission, it gave me much pleasure; and have thought that I could sacrifice what I enjoyed, to be a partaker with them of whatever they met with. But, dear Sir, none can tell what they are till they are tried. When trials come near, they wear a different aspect to what they do at a distance. It has given me much anxiety of mind, when I have thought of the sacrifices that must be made, and the trials, troubles, and difficulties, which may probably be

connected with the Mission. But those things which have at one time appeared a trial, have at another appeared a pleasure: and now I can say,

> "Whate'er my duty bids me give,
> I willingly resign.'

Concerning the prospect before me, I can truly say, I do not feel my mind elated, or carried away with the vain expectation that I am now going to enjoy perfect happiness, or that I shall now have done with the cares and anxieties of life. Not a thought of this kind has entered my mind. I am now willing to go, and be, and do, whatever the Lord appoints. I now expect new trials, difficulties, and anxious cares. But the Lord reigneth; and this has been to me a reviving thought. If he bless me, I shall be blessed indeed. Whether I live in England or India, his eye beholds me; and I hope he will guide, defend, support, and comfort me, while passing through this life; and when I have finished my journey, I hope to live with my exalted Saviour and Redeemer to all eternity. Why then should I fear what is in the path that is marked out for me? Jesus has said, 'If ye love me, follow me:' and how can I follow him, if I forsake the path in which he trod? He left his relations and friends, and sometimes crossed the sea, to glorify his heavenly Father; and why should not I, if called to it? He lived in poverty, endured persecution, and at last was put to death; and if I am called to endure the same, why should I repine?

"But now, dear Sir, I have the pleasure to inform you, that you have been the means, in the hand of God, of my enjoying many pleasant seasons, concerning my present prospects. Under many of your sermons I have been much impressed with the importance of religion, and have been so delighted with its beauty and excellence, that I have esteemed it the greatest happiness I could enjoy, to live to God, and be devoted to his service. I felt as though parting with my relations for this purpose would be no trial; but to be engaged in the cause of the Mission, would be a pleasure to me, and I should think it the highest honour that could be conferred upon me. Two Sermons in particular excited those delightful

sensations of mind, one from Exod. xxxv. 20—29; the other from 1 Chron. xxix. 5. Then, dear Sir, I could willingly have offered all that I possessed unto the Lord, and have consecrated myself to his service, that I might be his devoted subject. I do not wish you to think, dear Sir, that I take upon myself the character of a missionary; this I do not presume to do. But though the high honour of preaching the gospel to the poor heathen will not be mine, yet I am willing to go, and do whatever the Lord may appoint, and shall think myself happy in serving those who serve him.

"At the same time, having been a member of your society for these three years, and feeling myself much united both to you and to the church, your happiness and prosperity will be ever dear to me.

'When we asunder part,
It gives us inward pain;
Yet we shall still be joined in heart,
And hope to meet again.
This glorious hope revives
My courage by the way;
While *I* in expectation live,
And long to see the day.'

That glorious day, dear Sir, when I hope to meet you with a numerous train in the heavenly world, where we shall never again be parted by a wide sea, but shall dwell together on that peaceful shore, where there is fulness of joy and pleasure for evermore. Wishing you and yours every blessing, both for time and eternity,

I remain,
Yours affectionately,
H. SMITH."

On April the 29th, Mr. C. was married to this lady; and soon after their marriage, they proceeded to London, where he was solemnly set apart to the work of the Mission. The following is the statement given of his designation, in the Periodical Accounts: "Mr. John Chamberlain, having been chosen a Missionary to India, by a resolution of the Committee held at Clipstone, April 21st, 1802, and having freely ac-

quiesced in that choice, and no direct conveyance being attainable, he and Mrs. Chamberlain, in the May following, set out for the place of their destination, by way of America. While in London, a meeting for prayer was held at Dr. Rippon's place, at which he was solemnly set apart for the important work, by the laying on of hands, accompanied with an address by Mr. Fuller."

About the 15th of May, Mr. C. sailed for America. A ship does not furnish a very extensive sphere of action to a missionary; yet even here he attempted all he could, and was unwilling to let any opportunity of doing good slip, however small it might be. His journal to America contains only a few items, which we here insert.

"May 17th.—Had a conversation this morning with the captain and Mr. T. concerning slavery; whether to any advantage I cannot say. They profess to disapprove of slavery; but Mr. T. has a lad on board, a slave, who he says was given him? and he professes that humanity induced him to take him. I offered to teach him English, for which he thanked me; but as the lad knows little of English at present, I am doubtful of success. However, I hope to try. I feel hurt to hear the poor blacks degraded, and more than ever earnestly desire their salvation.

"25th.—Passengers chiefly on deck, where I spend most of my time, to prevent sickness. I have so much headach and weakness at my stomach, that I cannot attend to any thing regularly to much purpose. The most important things have been but little regarded for days. My not being able to remain below, makes it impracticable to wait on God in the manner I wish; but, blessed be God, my heart has not been permitted to fail. I have never wished myself back again, though I have been discouraged when I have thought of the voyage before me, and of my being so unwell; yet if it please God to afflict me more, and afterwards bring me to see my dear brethren, and unite with them in their endeavours, I shall be content and happy in surveying the way in which Jehovah hath led us.

"July 8th.—For the last two or three days, I have been better than at any time since we have been on board. Sabbath

verted. I preached at Burlington on Friday evening last, and on Lord's day afternoon and evening: I expect this evening to preach here for the last time. Yesterday evening we had a prayer meeting for the spread of the gospel, and probably it will be continued henceforward once a month, though it is extremely difficult to introduce any thing among the people here, in imitation of the people of Great Britain.

"Having mentioned the waggons of this country, I may just observe, that they are very different from those in common use in England, and are highly convenient for travelling. They are generally covered: in fine weather, the sides and ends are open; but there are pieces of oil-skin or leather fastened to the top and bottom, which, being closed in wet weather, render the conveyance perfectly dry and comfortable. We travelled in one of these to Burlington, a journey of about fifty miles; sometimes moving at the rate of five or six miles an hour, and at others not more than three or four.

"You would be gratified to hear of the work of the Lord prevailing in this country; but I have not been able to obtain sufficient information to give you a full and correct account. Revivals are very frequent in many of the states. In this state, (New Jersey,) the work has not prevailed to so great a degree; yet there were forty persons baptized in one day lately, at no great distance. The glory of the work appears in the States of Kentucky and Tenassee; and, blessed be God, its resplendence begins to illumine the dark Carolinas. When at New York, I read two letters from North Carolina, giving an account of a very extraordinary work of divine grace which began in a very large assembly in the woods. Numbers cried out, fell down speechless, &c. Such things appear enthusiastic in England; but the letters containing the account were so full of good sense and solid piety, as to convince me that the work was in a high degree genuine. In some parts of America, however, formality awfully prevails; and they appear to be but little affected with what God is doing in the other states.

"I had the pleasure of meeting with brother Elkanah Holmes, missionary to the Indians, whose name is often mentioned in the Baptist Register. He assured me that there

was an open door for the preaching of the gospel among them; that many of their tribes had solicited missionaries, and that few were disposed to reject them. But, he observed, this was little regarded by many who made a profession of Christianity, who, rather than contribute any thing towards sending the word of life to these people, were for hindering it, and treating the subject as though it were of no importance for them to know the only true God, and Jesus Christ whom he hath sent. Brother Holmes is now gone to settle among the Indians for some time. Many more Missionaries are wanted there. O that the showers of divine grace may descend, and many zealous labourers be raised up as the glorious product!

"Slavery, in this boasted land of liberty, is carried on to an amazing extent, notwithstanding the vigorous and unremitted efforts of the friends of humanity to procure its abolition. My heart is filled with horror to hear these poor creatures spoken of as if they were beasts. The following is an advertisement in a newspaper that now lies before me:—"To be sold, on very reasonable terms, a negro woman, twenty years of age, and her child. She is strong and healthy; has had the small pox and the measles; and is capable of doing all kinds of house work. For sobriety and honesty her character is unexceptionable. Any person inclining to purchase, may apply to the printer. Trenton, June 26, 1802." Read this, brother; and let your heart bleed for degraded humanity. O injured Africans! long as I live will I plead your cause: long as I live will I entreat Jehovah to be mindful of you. Even their places of worship here exhibit the same marks of degradation. I am shocked to see the people of colour placed at the farthermost end of their assemblies; and not a black person appears but in that humiliating situation. Surely Christians in general are culpable in a high degree, for suffering such things to remain among them.

"Our visit at Burlington has been very happy. The kindness we have met with in a strange land, especially from brother S. and his family, has laid us under great obligations; and though we are now in the expectation of a painful parting, yet we hope to derive encouragement from their prayers. The name of our ship to India is the Manticello."

While in America, Mr. and Mrs. C. received the kindest attentions from others besides Mr. S., both ministers and people, particularly from Captain Wickes, who had before distinguished himself as the friend of missionaries, and who, being then at Philadelphia, was very assiduous in procuring them a passage to India. They embarked on board the Manticello about the middle of August, at which time Mr. C. wrote to the same person the following account:—

"Conceiving it of some importance to keep a journal, as possibly it may be agreeable to some friends, I purpose to keep one occasionally, though I find myself unable, through sickness and other circumstances, to be regular.

"Monday evening, August 16.—My dear companion and I came on board the ship Manticello, at Newcastle, in the state of Delaware, after having waited for its sailing several days, which incurred a considerable expense. We found no friend in Newcastle.* There are two places of worship: one, if we were rightly informed, of the Lutheran denomination, the other of the Presbyterian; but, as far as I could

* It is gratifying to us to be able to state, that since the time this letter was written, a considerable change for the better has been experienced at this place: the following circumstance forms a pleasing contrast to the one above mentioned.

"In the beginning of the year 1812, the following missionaries sailed from Philadelphia, in the ship Harmony, bound to Calcutta, namely, Mr. Rice, Mr. Hall, Mr. and Mrs. Nott, Mr. and Mrs. May, Miss Green, Miss Chaffin, Dr. and Mrs. Johns, Mr. and Mrs. Lawson. On arriving at Newcastle, they were informed that the ship would be obliged to remain at that place for several days. About four of their number were accommodated by friends in the town, and the remaining number put up at the principal tavern in the place, and had every attention paid them by the family at the inn, and the servants of the establishment. On the day of the ship's final departure, they called for their bill, and were in the expectation of finding a very heavy one against them for the entertainment of so many people; but the landlord with great affability, replied, that he and his family had heard several of them preach in the town while they remained there, which he thought was a sufficient recompense: and therefore begged them to be assured, that they were quite welcome to what his house could afford, and concluded by expressing his desire that they might have a pleasant voyage and be abundantly successful as missionaries to the heathen."

understand, little preaching at either. It was a melancholy Lord's day I spent there. I longed to preach to the people, in such circumstances, and am now sorry I did not make the attempt.

"Tuesday morning, about three o'clock, we weighed anchor; and firing a gun as a signal for sailing, we, in company with the Active, a fine copper-bottomed ship, bound to England, and belonging to the same owners, left Newcastle, steering down the Delaware, a very fine river. The wind being very light, we could only sail with the tide, and were till Thursday morning working down, when we left the pilot, and, with a fine breeze, ventured into the ocean, and bade farewell to land. The breeze being strong, the vessel had a considerable motion, and I was soon sick, and very poorly for the remainder of the week. My dear wife was also affected with sickness; but on the whole, she has been hitherto a much better sailor than I. Blessed be God, having light winds and pleasant weather, we are as comfortable as we could expect to be. We are now wholly deprived of religious intercourse, except with ourselves and our God. The captain, the supercargo, and the surgeon, behave very civilly to us, but have no inclination to religion. It grieved me to pass last Lord's day without publishing the good news of salvation. The men, I believe, are willing to hear; but our captain is very averse to religion, and seems to wish that his men may be so too. We have this privilege, however, that, in fair weather, we can avoid our company, when it is not agreeable. We have, indeed, a cabin to ourselves, when we choose to retire; but we avoid being in it as much as possible, in order to keep it cool for sleeping. When well, we spend much of our time in reading, and in walking on the deck. To-day, about noon, I was very ill of the headach, occasioned by the heat. We are now in latitude 20° 25′; longitude 64°; the wind light, but fair. Our passage will probably be long. Where are now our dear friends in England? Frequently we pass away our time talking about you, often with tears; but our hope of once more meeting you in the world of blessedness dries them all up, and bids our joys arise. This is Tuesday evening.

"Aug. 26th.—Yesterday having a fine breeze, we ran nearly eight knots an hour through the whole day. To-day it is light or contrary, and we make but little way. I feel poorly; was very sick this morning. This is the certain consequence of every fresh breeze. Well, the Lord is good; he does not afflict willingly, nor grieve the children of men. Oh to be more heavenly! Then should I be less affected with earthly occurrences, and acquiesce in all the divine will.

"29th. Lord's day.—Poorly the last two days; better to-day; was very ill the night before last with a pain in my breast, and my spirits were very low. Blessed be the Father of mercies, I am now better in body and mind. My dear wife is in tolerable health and spirits: she is a great comfort to me, for which much gratitude is due. To-day my heart has seemed more susceptible of divine things than usual: have enjoyed pleasure in prayer, and singing with a loud voice. In reading dear Brainerd's Life, and a part of Edwards's affecting Farewell Sermon, I found my heart excited to seriousness and heavenly mindedness, and felt my soul roused afresh to desire the salvation of men. I hoped once to have preached to-day; but it is now passed by. Oh that it may not appear another day to have been occasioned by my negligence or timidity!—Hearing the men adjoining our room talking vainly and wickedly, I stepped out, and began to converse with them on a different subject, telling them that I was sorry they had not better things to talk about, and better employment. One of them was cleaning a pistol, and another, who went with Captain Wickes on his last voyage, had been a little before casting bullets. The man who was cleaning the pistol began to frame excuses, and to profess his dependance on divine mercy. I assured him it was all in vain to excuse himself; God has commanded us to remember to keep the Sabbath-day holy; and that to profess his hope in divine mercy was all presumption: while he continued an impenitent sinner, and persisted in wickedness, his case was indeed hopeless. He said, 'God is merciful;' and added, 'Between the saddle and the ground, there is many a mercy found.' I assured him that he had very wrong ideas of God's mercy, and related

an anecdote to this effect. A certain presumptuous man once said, that if he had but time to say, 'Lord have mercy on me,' before he died, he had no fear but that he should be safe. It so happened, however, that as he was riding over a bridge, his horse took fright, and both went over into the river, and were drowned. As he was falling, he was heard to say, 'The devil take all;' and, no doubt, there is much reason to fear that he is gone to the devil. After cautioning him and others against such vain imaginations, I read to them some paragraphs from Edwards's Sermon on the justice of God in the damnation of sinners, which I found more forcible and appropriate than any thing I could say on the subject, and which apparently had a good effect in silencing them. I lent one of them a Bible, which he promised to read, and began it immediately. He who had been once with Captain Wickes has a Bible, and is a man of considerable understanding. On asking him a few questions, he confessed that he had nothing to say, nor could he think of any case more suitable to his own than that of the publican. After speaking of the way of salvation by Jesus Christ, I exhorted them to embrace the glad tidings without delay. They thanked me for speaking to them, and rejoiced in the opportunity. O may the divine Spirit operate on their minds, and remove the blindness of their hearts! then will they see the glory of the Lord, and thus be disposed, with admiration, to confess the excellency of our God. Poor men! their case is very deplorable, and they are exposed to great temptations; but the mercy of God is abundant, and his grace all sufficient—mercy abounding to forgive sins, grace almighty to subdue the sinner. The man who was with dear Captain Wickes last voyage gives him an excellent character. He says that he would not suffer any swearing or irregularity on board; and on Lord's days, all had used to assemble on quarter deck, and the Captain conducted public worship; first praying, then reading some part of the scriptures, or a sermon, to which he often added some observations of his own, which sometimes had a considerable effect. He remembers especially the last Lord's day he was on board, when the old gentleman spoke very seriously to them, with which many were greatly affected. Captain Wickes is universally be-

loved. 'Surely the righteous is more excellent than his neighbour.'

"About an hour ago, we expected to speak a ship bound to Europe, probably to England; but she has passed us. I began to write, at first, in hopes of putting this on board; but it must now wait another opportunity. We are to-day in latitude 35° 40′ North; longitude from Greenwich 53° West. Oh Jehovah, in thee is our hope. An evening or two ago, I had some conversation with our second officer, who seemed to be much inclined to hear and be taught. Felt much for him. May God grant that private endeavours may have some desirable effect, now public ones are not permitted.

"31st.—Another ship near. It being almost calm, the captain and supercargo are going off in the boat, and will probably go on board, as she is not far from us. Should she be bound to England or France, they will send letters by her; and I close this for the same purpose. My dear wife is rather poorly with a headach; in other respects she is tolerably well. I feel better than at any time since we have sailed. I must close, as they are waiting. God Almighty bless you all. We unite in love to you all. Shall be obliged to you to give information to all our friends. Farewell."

After despatching the above, he commenced a regular journal, from which we have selected the following extracts.

"August 31st, 1802.—The weather nearly calm, but very fine and agreeable, except being very hot. Yesterday I read some of Thomas à Kempis with considerable pleasure, especially some passages respecting the love of Christ, and bearing his cross; but I find the greatest pleasure in reading the Holy Scriptures in the original languages. This is a delightful employ; and I am always sorry when I cannot attend to it regularly; this afforded me much pleasure on our passage from England. Our company in the cabin has not manifested the least desire to converse about religious things: we leave our books about, and they will sometimes take them up and read them. Last Sabbath evening, I recommended Edwards's Sermons to Mr. B. one of the supercargoes, which he took, and began reading, when there was the greatest silence I have observed in the cabin for some time: we all sat

round the table reading chiefly religious books; but I perceived it was not very agreeable to the captain.—Another day nearly gone. Our dear friends at Bristol have finished their conference, and are about to retire to rest. O my dear friends, many a comfortable opportunity have I enjoyed with you; but we shall meet no more till we meet never more to part.

'O blest assembly, hope of all the saints,
O joyful expectation, all to meet,
Where perfect peace and bliss consummate reign!'

September 3rd.—A fine breeze. The weather has been very pleasant and the wind favourable the last two days. My health is tolerable, but my spirits at times very low. I often feel much discouraged, thinking the Lord has nothing for me to do, and that I am too wicked to be employed in such a work. This morning had some enjoyment and feeling in prayer: verily prayer is the life of religion, and the happiness of the soul is much promoted by it: experience has long convinced me of this; but my stupidity was so great, I would not be taught. Prayer keeps all the powers of body and soul in order, and adjusts all things in due proportion. By this the rising passions are quelled and restrained, the sinking spirits are supported and elevated: this prevents our fears, and encourages our hopes, silences our murmurings, produces resignation, and leads the soul from the valley of sorrows to the mount of rejoicing. Jehovah is nigh unto all those that call upon him in truth. O my God, give me a sincere heart to call upon thee; for the prayer of the hypocrite thou wilt not accept.

"7th.—Various have been the exercises of my mind since I wrote last; sometimes much discouraged, and sometimes much relieved. Yesterday was Lord's day; was very low in the morning: my spirits sunk under the weight of the important work before me. This is frequently my experience; feeling myself utterly unfit for the undertaking, I am discouraged at the prospect of entering upon it, not remembering that Jehovah is my strength, or not daring to consider him as such. Formerly I had few doubts of an interest in the

divine favour through the Lord Jesus Christ; but now they frequently occur, and sometimes are of long continuance. I trust God is trying and proving me for these things, and thus convincing me that I am nothing, that he may be my all in all. The valley of humiliation, though not so pleasant, is often more profitable, than the delectable mountains. There is a needs be for trials: this the Lord shews me more and more evidently. To learn my nothingness is a hard lesson; to learn it perfectly, a lifetime is too short.

"10th.—Fair weather, and a favourable wind: we are tolerably well. At sea, there is a dull monotony; few things new occur to strike the attention. We are now in latitude 34° North; longitude 37° West. The heat is very moderate; the thermometer not more than 77°. My employment is chiefly learning Greek. I now read Latin and Greek daily, as this may be the only time I shall apply to them. If I live to arrive in India, the Bengalee and Hindoostanee will demand all my attention. I have by me a Bengalee grammar, and an introduction to the Hindoostanee language; but I think it matter of small importance to spend much time on either, as the advantage will be so much greater where there are living instructors: were I now to begin, I should, in all probability, acquire an awkward pronunciation, which would require more time to correct than at first to learn.—Have been reading Bogue's Essay on the authority of the New Testament with considerable pleasure: his mode of reasoning is, I think, well calculated to produce effect. May God give it success. Do I believe the scriptures divine? Why then am I so unlike the characters they exhibit? Why not more solicitous to be influenced by their holy principles? Why so frequently averse to the very nature of their injunctions? Why breathe so little of the spirit of the gospel? Why so little animated with the hope of eternal life, and of a blissful immortality? Alas! the reason is evident: it is unbelief. O how desirable it is to live by faith! My chief discouragement arises from my little faith. Could I but believe, then all would be easy. 'Faith is the substance of things hoped for, the evidence of things unseen.' This supported the martyrs in all their tribulation: in the exercise of this, they departed, triumphing amidst

the most excruciating tortures, to the regions of ineffable glory.

"11th.—Both poorly; am obliged to desist from giving much attention to any thing. Have been pleased in reading Bishop Hall's Contemplations. O that I was of such a disposition as to contemplate creation and revelation, so as to be more stimulated to admire the perfections of Jehovah, to love his excellencies, to trust in his promises, and to live in the daily expectation of triumphing in the enjoyment of his ineffable love and boundless felicity! But alas! though I daily feel that I am mortal, yet how faint and few are my breathings after immortality.—Just observed an eclipse of the moon: it is thought it will be total. It is a wonderful display of the wisdom and power of God, the Maker of the heavens and the earth, the sun, the moon, and the stars; and it led me with solemnity to reflect on that day when all the powers of heaven shall be shaken.

"14th.—Lord's day commenced with the wind blowing fresh, which continued increasing till between two and three P. M., when there came on a very heavy gale, attended with abundant rain, which continued till near midnight. The sea ran tremendously high, and the raging of the waves was awfully grand. We were obliged to take in all sail, and strike the top-gallant masts and yards, and lie to under bare poles. The ship made exceedingly good way. No sea broke over us that did us hurt. The water came into the cabins; but ours was pretty dry: being so ill, I could not go on deck to behold the awful scene. I felt no fear, but was very low at times; my heart was pained to hear the profane language on deck; while God was displaying his power, men increased their wickedness. Will it be so in hell? O Jehovah, when thy hand is lifted up, they will not see; but they shall see. 'Jehovah will be known by the judgment which he executeth.' 'The wicked shall be turned into hell, and all the nations that forget God.' About midnight the gale abated; but the wind soon turned to the west, and then blew more tremendously than before: it was with difficulty we kept in bed; got no rest; this made me very unwell yesterday; to-day I am better. My dear partner weathered it through better than I did. I feel thankful to

God for his goodness to her: she enjoys good health in general, and often cheers me when I am low and sinking. 'Bless Jehovah, O my soul, and forget not all his benefits!'

"15th.—Wind light, heat moderate. Yesterday had a long conversation about religion; it began by their asking me if I ever played at cards, to which I answered in the negative, assigning as a reason, that I considered it not right. They could see no harm in it; it was an innocent amusement. I replied, there might be nothing wrong in playing at cards more than in any other game of chance; but I considered time so spent, mispent. This led to a diversity of conversation on various points of religion. They highly extolled the morality of Dr. Priestly. Morality seemed with them the whole of religion. I endeavoured to shew, that mere morality, or doing what is right between man and man, is very defective, when considered as the whole of religion, however commendable as a part. Some were very much offended with the idea of the universal depravity and wickedness of man; and when scripture was brought to prove it, they either endeavoured to evade it, by terming these expressions figurative, or by denying their divine inspiration. This is the Socinian method. O blind infatuation! under the pretext of reason, what unreasonable pride! After explaining the nature of the divine government, the purity of the law, and reasonableness of its requirements and sanctions, and insisting on man's accountability, and his need of salvation by a mediator, I endeavoured to hold forth Jesus Christ as the propitiation for sin, and the necessity of repentance towards God and faith in Jesus Christ, in order to become true Christians. They did not understand these things, so I fear they made but little impression. How blind is the understanding, where the heart is alienated from the life of God! It is a great stumbling-block in the way of our first supercargo, that the most learned men should disagree in religious matters. I insisted on the plainness and simplicity of the scriptures, maintaining them to be such, that whosoever impartially and attentively reads, may and will most assuredly understand all that is important and necessary to salvation. Our conversation was conducted with deliberation, which afforded me some plea-

sure.—My dear partner is poorly. My health pretty good, but my mind is greatly distressed on account of indwelling sin. 'O wretched man that I am! who shall deliver me from the body of this death?'

"20th.—It grieves me to see the sabbath so profaned; but it must be borne, till our circumstances shall be changed: we would not live here always; blessed be God, we shall not. Found some pleasure in singing and prayer in our room. O 'tis inexpressibly sweet to retire and worship God! Thought on my dear friends and brethren in Christ with much pleasure. Had some enjoyment in reading Hervey's Contemplations on the Night, and particularly his Descant on Creation. Read part of dear Brainerd's Life, and a few chapters in the Greek Testament, and felt my soul quickened. O to live habitually under the influence of the gospel!

"26th. Lord's day morning.—This is the day the Lord hath made; many will rejoice and be glad therein. O my dear brothers and sisters in Bengal, you have before this offered up your prayers and praises to the Lord of the Sabbath, and have spoken well of his name, and published his salvation to the poor benighted perishing heathen. God Almighty, all gracious, prosper your endeavours to establish his kingdom, and accept your offerings in the name of his well-beloved Son, our Lord and Saviour. Dear brethren and sisters in England, churches of the Lord Jesus, assembled or assembling in his name, your privileges are invaluable, your employment is highly honourable and blessed: how often in your assemblies has my heart been ravished, and my soul transported! I have been glad when it has been said, 'Let us go up to the house of the Lord.' Cheerfully I accompanied you, joyfully united with you in the solemn and delightful exercise of divine worship; but now I am separated far from you, and, for the present, am deprived of such inestimable privileges. May God, the Father of our Lord Jesus Christ, bless you with the light of his countenance, that you may never grow cold and lukewarm in the ennobling exercise of his worship, never remiss in assembling yourselves together for this important purpose, but exhorting one another, and so much the more as ye see the day approaching. What day?

The day when you will enjoy these privileges no more, when you will have no more opportunity of serving God in connection with the saints below, of making united exertions for the promotion of his blessed cause among poor sinful men, and of using your property and influence for the same glorious end. Saints on earth, you have employments, if not enjoyments, which are honourable and desirable in the eyes of angels. O then to the performance of the one, and the attainment of the other, daily and more ardently exhort and stimulate each other; so that, fighting the good fight, finishing your course, and keeping the faith, you may be prepared to receive a crown of righteousness laid up for you against that day, when we must all appear before the judgment seat of Christ, the ordained judge of the world, to give an account of our stewardship; when high and low, rich and poor, will meet the impartial judge, and receive the things done in the body, whether good or bad. Then will the inquiry be made: Have influence, property, and opportunity been employed for the promotion of the cause of God, or for the attainment of more grandeur and affluence? Accordingly, glory or shame will be the reward. While I have been writing this, you have finished your morning exercise, and are preparing for the afternoon. I imagine I see you conversing, reading, praying, singing: all delightful duties, when the love of God fills the heart, and his glory inspires the soul, and is the chief end of all. May the presence of God, whose foundation is in his holy mountain, of whose city glorious things are spoken, who loveth the gates of Zion more than all the dwellings of Jacob, be in the midst of your assemblies, that you may bow before his throne with reverence, sing his praise with gladness, and hear his word, and receive it with love, to your comfort, edification, and encouragement. May the life-giving power from on high descend and quicken many who have hitherto been dead in trespasses and sins, that they may be your comfort and joy in future. May the Highest himself exalt you; and in that day when Jehovah writeth up the people, may it then be seen that this man and that woman were born among you.

" Oct. 2nd.—We have made very little progress for several days. The weather is cloudy and rainy, which prevents taking observations; and the winds are very baffling. Our present circumstances teach us our dependance on God for every thing, and the necessity of the use of means in order to make any progress. If God send not wind, all our efforts are ineffectual, we make no progress; yet we must not omit our attentions, but wait every light air or breeze that comes curling the water: the sails must be attended to, so as to make the best of every little: by these means we make our way through the calm latitudes, till we reach the trade-winds, or others, fresh and favourable. If we had not wind, we should never gain our port; nor should we, if we had ever so much, if we remitted our endeavours. Night and day the watch is maintained, and kept constantly vigilant: whatever is neglected, this is maintained, at all hours and in all weathers. So it is in our voyage through life; all our dependance is on God for support, direction, and progress. The Christian must be on the watch alike in prosperity and adversity, nor must his endeavours be omitted at any time or in any place: these, properly attended to, will enable us to brave the dangers and difficulties of the voyage, and conduct us honourably and joyfully to the shores of endless blessedness.

" 5th.—Wind S. W. and blowing weather: I am by it unfitted for any thing. It grieves me to spend my time to so little purpose. We spend our evenings by the side of a card-table, which is very disagreeable.—Last evening was the monthly prayer meeting: thousands, we trust, were assembled, praying for the prosperity of Zion: probably some of our dear friends particularly remembered us before the throne of grace, and on our behalf offered up their fervent petitions: Jehovah, hear their prayers for his name's sake; we are unworthy, but his cause is worthy. May the united and earnest pleadings of the saints be prevalent before thee. Thou hast said, 'To thee shall all flesh come.' O let their petitions for the fulfilment of this gracious promise be speedily accomplished! Gladden the hearts of thy servants with prosperity in the glorious work of publishing the good news of salvation; surprise the angelic choirs with the triumphant tidings

of the conversion of myriads; then, filled with enraptured joy, will they chant louder new hallelujahs to thy adorable name, all uniting in the grand chorus, 'worthy is the Lamb that was slain.' 'Thy kingdom come, thy will be done.'

"11th. Lord's day morning.—Fair weather, steady breezes, and very agreeable. We are now near the equinoctial line. The heat is moderate; I have felt it hotter in England. We are both in tolerable health and spirits. Through the past week, my desires have increased for the spread of the gospel: in reading some letters respecting missionary exertions and revivals of religion, I found my lukewarmness reproved, my inactivity chastised, and I hope, in some measure, my heart enlarged. May success attend all the denominations of the faithful in Christ Jesus.

"13th.—We crossed the line this morning; were much incommoded by the sailors bringing old Neptune on board, as they term it. Yesterday I experienced some pleasure in reading the Epistle to the Romans, and some letters concerning the glorious work of God in America, which revived my heart. O may the wondrous work go on in every nation! May I live to see it victorious over the superstitions and idolatry of the Hindoos!

"24th.—We crossed the tropic of Capricorn this morning. This is the Lord's day. We have spent some time pleasantly in reading and conversing about our dear friends. In the morning I experienced some pleasure in waiting upon God, in singing, and reading one of President Edwards's Sermons, entitled 'God glorified in Man's Dependance:' since then, I have had much feeling in reading No. 6, of the Periodical Accounts. It has much affected me to reflect that so many of the dear brethren are no more in this life: my hope of being acquainted with them in this world is disappointed. Ah, my dear brother Brunsdon, I shall not see thee; nor Grant, nor Fountain, nor Thomas: no,

> Far from this world of pain, and sin, and woe,
> Are their abodes, in realms of endless bliss:
> Midst social bands, there transported range,
> Nor drop a tear o'er all they've left below.
> Seraphic harmony salutes their ear,

And charms their souls, and consummates their joy.
Mysterious are the ways of God to man;
For ere they ran, their race was quite complete;
Sufficient 'twas that they had well begun;
And thus from them a bright example shone
To others, who should in their work engage.
Their labours o'er, they now enjoy the crown;
Now joined with some dear friends whom here they knew,
They wait for others, who shall soon arrive,
T' inhabit mansions in their happy world,
Where dwell their friends, their Saviour and their God.
Brunsdon, my brother, shall I e'er thee join
In thy transporting strains, divine employ,
Unworthiest of all amid the happy throng?
Shall I behold thee tune thy golden harp,
Sounding symphonius praises to the Lamb,
Who hath redeemed us with his precious blood,
And made us kings and priests to God most high?
O shall I in that blissful chorus join,
Thus realize my hope, my highest wish,
My bliss consummate, and my joy complete?

"Nov. 3rd.—We have had a very strong wind the two last days. The sea has exhibited a grand scene, the waves rolling high, and raging with tremendous fury. To-day we have a moderate breeze. I have weathered out this gale better than the one before.

"7th. Lord's day afternoon.—Have been reading a sermon on the excellency of Christ. O glorious subject! what so delightful to the precious soul, what so worthy of constant and intense meditation! Angels are incessantly prying into this all-ennobling subject; it inhances their abounding joy. Well might the apostle determine to know nothing but Jesus Christ and him crucified.

"17th.—Last evening I conversed with some of the sailors about the momentous concerns of their souls. Had some liberty and pleasure in speaking; the attention they gave was encouraging.

"22nd.—Yesterday the vessel had so much motion that I could neither read nor write with comfort. We had heavy gales, and frequent squalls, attended with rain and hail. We ran nine knots an hour for thirty hours: the weather is now

fine, and the breeze moderate. It is cold; last night the deck was covered with hail: it lightened much; but there was no thunder. Yesterday was the Sabbath, and I bless God I did not forget it: we remembered our dear friends, and endeavoured to meet them at a throne of grace, in which exercise my soul was refreshed and established.—Reading the Scriptures, and Dr. Doddridge's Sermon on the Care of the Soul the one Thing needful: my mind is solemnized, and seriously impressed. Have had some enjoyment in reading and singing Dr. Watts's Psalms and Hymns: blessed be God, he does not withhold his favour from me, but unworthy as I am, affords me some reviving glimpses of his countenance. Looking to myself, I am full of confusion; but looking unto God, I can rejoice in the hope that he will deliver me from all evil, and bring me safe to his heavenly kingdom.

'Jesus will own my worthless name
Before his Father's face,
And in the new Jerusalem
Appoint my soul a place.'

"26th.—Still squally weather, but in our favour. As it respects provision, we have been highly favoured; but I had rather be with the people of God in poverty and want, than be where there is no fear of God, among the affluent, the gay, and the noble, a partaker of their wealth, their dainties, and their honours: for these I have no relish; but for those I have an intense desire.

"29th.—A strong and steady breeze wafts us along nine, ten, and eleven knots an hour: yesterday we ran 245 miles. We shall now begin to draw towards Bengal. Last night had much dispute with a gentleman in the cabin on things relative to religion. I was charged with illiberality for asserting, that Socinian principles are destructive, which I endeavoured to repel in this way:—I asked them whether they would thus charge me, if I asserted that the profane were enemies to God. They replied, No. Very well then, I think there is equal ground for that assertion as for this; for the scriptures as plainly assert, that he who believeth not that Jesus Christ is the Son of God hath not eternal life, as that the profane shall not inherit the kingdom of God.

" Dec. 5th.—For the last fourteen days, winds and waves have wafted us onward beyond our expectation. My mind has been calm; sometimes low; never much elated through the last week. Have experienced my natural proneness to depart from God; present things have too much influence upon me: my soul cleaveth to the dust: quicken thou me according to thy word. About one o'clock, there was a cry of land: it is very dim and obscure; it is called by the English Paul's Island: we expect to come up to it by night. The sight of land is very reviving to those who have been long at sea, but more so the prospect of a speedy and safe entrance into port. But how much more reviving is a view of the heavenly country to those who are sailing thither through the tempestuous ocean of life, and are just entering the blissful haven, where they will review the dangers they have escaped, and reflect on the deliverances they have experienced with ineffable delight.

" 7th.—We know not what a day may bring forth. Yesterday morning my dear wife was poorly; and by eight o'clock in the evening, she presented me with a daughter. After all was over, I bowed my knees, and thanked God for his distinguished goodness towards me and mine. Felt my heart drawn out to him in behalf of the dear babe and its dear mother; its eternal salvation was my heart's desire. O God, let not our babe be amongst thy enemies; may thy Holy Spirit breathe into her soul, and sanctify her from the womb. If she live, may she be a mother in Israel; and whether she live or die, may she be written among the living in Jerusalem. My mind was much impressed with the important charge committed to me, and I prayed earnestly that if it should live, we might have wisdom to bring it up in the nurture and admotion of the Lord. The captain and gentlemen were very kind, and did every thing in their power to render us comfortable. The captain gave orders to conduct the business of the ship as still as possible, and every thing has been remarkably quiet: thus, O Lord, dost thou bless us, and compass us with thy favour as with a shield.

" 17th. Friday afternoon.—How precarious are all earthly delights! How uncertain the tenure of all terrestrial objects!

How common it is, by an undue attachment to them, to be unprepared for their loss! The Lord in mercy gave me a dear babe, and a pleasing prospect of the speedy recovery of the dear mother, both of which delighted my heart, and caused me with wonder and joy to exclaim: Highly favoured indeed! But alas! I saw not the cloud behind. Jehovah was pleased to cause a heavy trial to succeed. He gave me my dear child, and he hath taken it away: it died on Thursday, 14th of December, about 4 o'clock, aged seven days and ten hours. About noon, I took my last look at the dear creature, and they committed it to the deep. This affected my dear wife very much: she could not bear the thought of leaving her dear babe in the sea; but there was in such a case no alternative; it must be done. It did not, I believe, affect me more than if it had been buried in the earth: it is of little consequence where our bodies repose, whether in the earth or in the unfathomable deep; the earth and sea shall both give up their dead at the resurrection morn. Nevertheless I was overwhelmed with grief, though I wished to say; 'It is Jehovah, let him do what seemeth to him right.' 'The Lord gave and the Lord hath taken away; blessed be the name of the Lord.' At times I found it hard to keep in such a spirit; but the Lord afforded aid; his mercies, his word, and his Spirit, concurred to afford me consolation. My dear partner was greatly supported in this bereavement, and was the means of administering comfort to me. Blessed be our heavenly Father, he hath reserved to us many mercies, though he hath tried us by taking away our first-born. Surely I ought to be thankful to the Lord for his goodness to my dear wife, who is recovering very fast: may he spare her, and perfect her health; and may this providence be sanctified to us both, that, holding terrestrial things with a slack hand, we may hold the faster to things in the heaven.*

* Mrs. C. after the completion of their voyage, wrote thus to her pastor, in reference to this afflictive event:—"The most blessed season I have experienced since I left you, was during my confinement, a few days after lying-in on ship-board. Then I felt a sweetness in considering that God had a right to do with me as he pleased; and that he had a right to bring that upon me, at a time unexpected, and in a place

"26th.—Last night I was very ill for an hour or two, which I suppose was occasioned by the motion of the vessel. Am much better to-day, but feel languid, and my spirits sinking. Afflictions, I trust, have not failed to humble me, and take off my mind in some measure from transitory objects. My soul longeth earnestly for the courts of God, and the communion of saints: when shall I come and appear before him in Zion? However well treated by those who are with us, we have no relish for their company, because they know not God, and believe not in the Lord Jesus Christ: their pleasures are not the objects of our desire; they are rather the cause of sorrow. It grieves me that I cannot serve God as I wish, and more especially that I have not a heart to serve him as I might. I bless my God I have never repented of my undertaking, though I am at a great loss to know in what way I can be subservient to the great work; and in this respect I am the more anxious the nearer I approach the field of action: frequently I am much discouraged; but I have a hope in God which yet preponderates; by his influence, I trust, I was first moved to the work, and to the same I look for future support.

"Jan. 3rd, 1806.—We have now entered the Bay of Bengal, and have fallen in with the N. E. monsoon, which is the last change of wind we expect between this and our port: as it is a head-wind, we have to beat up against it, which retards our progress.—Last night I had much religious conversation with the second officer, who heard me without contradiction. May the divine Spirit fix the word with mighty energy in his heart.

"9th. Lord's day.—The captain has put the ship about, proposing to make the northernmost of the Nicobar Islands, called Carnicobar. I recollect brother Carey, in his journal, compares the course of a Christian to that of a ship in these seas; and indeed it has a very striking resemblance. We have to beat up for our port against wind and current, some

not common, in order to make his power and mercy known. Though it was his will to cut short my hopes of the life of my dear babe; yet to that, I hope I can say, I soon felt reconciled, knowing that he had a right to govern me and mine."

days apparently losing ground, instead of gaining, and no day making very great progress: so the Christian has to steer through this world; he has to oppose its course, to withstand its opposition, and to watch against its alluring, bewitching, and ensnaring influence, which is like a current in the sea, that will take a ship many leagues out of its course. In such circumstances, however discouraging, mariners are not in despair, but work along, and take every advantage of wind and tide to accomplish their object, till at length they are moored safe in their port: nor should the Christian despair, though he has the world to allure and oppose, he hath heaven for his port, and he must encounter storms, and adverse winds and seas, till he arrives at the desired haven.

"14th.—A fine breeze, and pretty favourable: the hope of soon arriving dissipates my attention, and renders me at times very anxious; but for this I frequently rebuke myself, knowing that we are liable to delays.—Have been reading Plato's account of the death of Socrates: deservedly praised as he is, and remembered from age to age as an eminent man, a man of principle and integrity; yet how defective were his views after all! He met death with composure and fortitude; but even in this he manifests much insensibility, and seems too little serious. He speaks of the felicities of heaven, but with much coolness. He does not execrate his enemies, but he does not pray for them. His last words to Crito shew his extreme ignorance and weakness. Reason seems to have exerted herself to the utmost in him, but to have failed egregiously at the last. Blessed Saviour! to thee we are indebted for divine revelation; this is a light to dissipate the darkness of the world, and to invigorate enfeebled reason, that she may expand her powers, and view the consistency, harmony, and eternity of the great things of God.

"17th.—Yesterday was very low, and spent the Sabbath very uncomfortably; yet it afforded me some consolation to hope that it would be the last in this situation.

"18th.—Calm weather: we have made but little progress; are delayed at the very end of our passage, and our most sanguine hopes are disappointed. Here is work for patience!

"20th.—This morning, as soon as it was light, we discovered two sail, and were in hopes that one was a pilot schooner; but we were disappointed: in the morning we fired a gun, which is a signal for one: about three or four hours after, we discovered another sail, which proved to be one: it came down to us, and about two o'clock we received the pilot on board. Now our voyage is considered as completed, though we may not leave the ship for several days, as the winds are very light. What thanks we owe to God, who hath thus prospered us, and brought us so near the end of so long a voyage—so near the accomplishment of all our desires!

"24th.—We have now advanced up the river within forty miles of Calcutta. We have been visited by many Bengalees; their appearance is very strange to us. I conversed with one of the principal Banyans: he informs me that he has the new Shastra, and has read it; he says that it is very good, but that all Shastras are good; yet he confessed that he knew but little of them, and that money was all his concern. He says he knows Mr. Carey, who is come to convert the country people to Christianity. I spoke to him concerning the vanity of earthly things, and our responsibility to God, and asked him how, with his knowledge, he could continue worshipping idols. He replied, that he could not change his religion at present.—We hope to reach Serampore to-morrow."

It was not till three days after penning the preceding sentence, that he arrived at the place of his destination. The following is the account given of his arrival by his friend, Mr. Ward, which shews that he met with such a reception from all, particularly from the native brethren, as did not disappoint his sanguine expectations.

"Jan. 24th.—This afternoon we were filled with joy, on receiving a letter from the supercargo of the Manticello, informing us that brother and sister Chamberlain were arrived near Calcutta by the way of America.

"25th.—Brother Carey and I went down to Calcutta this morning to meet the ship Manticello, but returned without finding it. In the evening we dined with the supercargo at Calcutta.

"26th.—I went down again this morning, and about noon met the ship: was much rejoiced at meeting with brother and sister Chamberlain. We came to Calcutta, and proceeded to Mr. R.'s: the tide not serving, we staid all night at Calcutta. We were refreshed by letters from America.

"27th.—We arrived at Serampore this morning before the family were up: it was an hour of great joy. In the evening we went to Krishno's: I catechised the children, and we sung three hymns in Bengalee: brother Chamberlain joined us in 'Doya koro.' Our native friends made inquiries whether our new brother and sister had left father, mother, brothers, or sisters. I never saw our native friends manifest such attachment as on this occasion. Joinoony said: 'They cannot talk our language; but we see that all our hearts are one: we are united in the death of Christ.' Brother and sister Chamberlain were deeply affected during the whole of the interview."

Having thus arrived in peace and safety, as soon as he was a little composed and settled in his new situation, he wrote the following letter to Mr. Sutcliff, which contains a short account of his voyage and its happy termination, and naturally conducts us to the close of this part of his history.

"Through the good hand of God upon us, we have completed our voyage, and entered on the important undertaking, in which we found our friends busily engaged. We have been much favoured since the time we set sail from America to India: the voyage throughout was very pleasant, a few days only excepted. We had nothing like a storm more than twice; one was on crossing the line, following an eclipse of the moon, and the other after a few days sail from the Cape. In the Indian Ocean, and in the Bay of Bengal, the weather was exceedingly hot for several days; and once, being becalmed in sight of land, the heat was very oppressive.

"Dec. 5th, we made the island of St. Paul's, in south lat. 37° 52″, east long. 87° 11″. It is a barren, desolate place, without inhabitants, and almost without herbage of any kind; but the sight of land was very reviving. Sailing up the Bay of Bengal, we had very pleasant weather; but the monsoon was against us, and prevented our making the progress we

wished. We made several of the Nicobar Islands, but did not go on shore. During the last ten days, we were highly favoured in the head of the Bay, the wind veering round in our favour.—January 20th, 1803, we took a pilot on board, to our great joy: we had been five calendar months and a day on the mighty deep, since we parted from our former pilot off the Cape of Delaware. On the 23nd, I wrote to our brethren at Serampore, and the supercargo kindly took the letter with him the next day to Calcutta, to send it forward.

"Brother Carey and Ward set out to meet us the day afterwards, but could not reach us. We should have reached Calcutta on Tuesday, had we not unfortunately run aground about fifteen miles from our port, at a place called Budge-budge, where we remained two tides before we could get off. In this situation I experienced more discomposure and anxiety than in all our voyage: the position of the ship lying on her beam-ends was very unpleasant.

"On Wednesday morning, about two o'clock, the tide set us afloat; and at eleven I saw a boat coming to the ship, in which there was a European. Immediately I concluded that it was one of the brethren; and soon I recognized the countenance of my dear brother Ward. 'I thanked God, and took courage.' (Acts xxviii. 15.) Having every thing ready for disembarking, we left the ship, and went in the boat to Calcutta, where we arrived at three o'clock in the afternoon. On going on shore, we met with brother Carey, went to his apartments, and dined: afterwards we went to sister R.'s, where we were agreeably entertained and lodged.

"The next morning we left Calcutta at four o'clock, and reached Serampore before seven, and had an affectionate meeting with all the family. We are now settled in the apartments formerly occupied by dear brother Brunsdon, and are very comfortable. 'Bless Jehovah, O my soul; and all that is within me, bless his holy name!' Here we are surrounded with innumerable mercies, among the pious servants of the Lord, with whom we hold delightful converse, and all the pains and fears of our voyage are now forgotten!"

In reflecting on the particulars contained in the preceding journal, it cannot fail to strike us, that Mr. Chamberlain had very little room for the exercise of his zeal on his passage to India; he seems in this part of his life to resemble a body kept under by some superior pressure, and ever restless till it finds its proper level. We do not wonder, therefore, that he was anxious to arrive at the field of labour; for to a mind ardent like his, no small degree of patience was necessary to support the tedium of a long voyage; yet though he could not do as he wished, he never repented of what he had done: no danger could affright, no affliction sink him into such a state of mind as to make him regret the steps he had taken, in devoting his life to the welfare of the heathen. He still kept his eye steadily fixed on the great object before him; and, while his heart was engaged, as far as circumstances would admit, his hands were diligently employed, in attending to those things which might prepare him for a speedy commencement of his work on his arrival.

When a man is unacquainted with the scenes that lie before him, and unable to exercise himself fully in those around him, he is necessarily led to reflect much on those he has left behind. Amidst the various thoughts that occupied his mind, when thinking on the past, none seem to have been more painfully pleasing than those which referred to Zion: he was like the Jews by the rivers of Babylon, when they hung their harps upon the willows, and sat down and wept at the remembrance of their beloved city. And indeed it is no small sacrifice to a good man to lose the communion of saints, even on earth. When David was separated from the house of the Lord, he exclaimed: "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh cry out for the living God." "For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness." As face answers to face in a glass, so does the experience of the truly pious, under every dispensation, in their regard for each other, and their attachment to their Father's house: nor is this wonderful, when

we consider that they are all children of one common parent, all nurtured and brought up in one family, and all fellow-heirs to an inheritance that is incorruptible, undefiled, and that fadeth not away. In this state of imperfection, there will always be failings in the very best of men; but no patriot can say of his country with half the feeling that the Christian can of the church of God: "Zion, with all thy faults, I love thee still." Those who have been separated from their native country, from their nearest and dearest friends, from the courts of the Lord's house, and the communion of saints, and, instead of these, have had to pass through stormy seas, to see the Sabbath profaned, to hear the name of God blasphemed, and his gospel despised, and to behold every species of abominable practice, will be able to sympathize with our friend in the privations he endured, and the pain he experienced in his voyage to a distant land. What then will they feel, when they read, that in addition to these things, he had to part with his first-born, and to commit it to the bosom of the great deep? Affliction, in such circumstances, presses with double weight, because there are no kind friends at hand to pour the balm of comfort into the troubled breast, to apply the promises of God, and direct the soul to him, as the ever wise and ever kind, as well as just. These are blessings, which in possession are often little thought of; but, in the present instance, they must have been highly prized, and consequently their loss must have been severely felt.

We ought to reflect upon it with great gratitude to the disposer of all events, that those who have come out to this country in later years with messages of love to the heathen, have not been necessitated to take the same tedious route, nor subject to the same privations. Great attention has been paid to the benevolent exertions of Missionaries, great improvements have been made for the accommodation of those travelling to the east, and many who fear God are constantly traversing the seas: it is no uncommon thing now to meet with religious persons on ship-board, and to find among those who have no experimental acquaintance with religion, a reverence for its institutions. Those who have come out

under auspices so favourable, may reflect with profit on the situation of others who crossed not the ocean so smoothly; not that it will be pleasing for them to think of misery, but pleasant to know that they were happily exempted from such miseries.* While we may draw consolation and encouragement from the improvements that have already been made, we may derive much more from contemplating those which will assuredly succeed. Missionaries are now freed from open opposition in their work, and are beginning to be viewed in their proper light, as the friends of mankind. Thus far 'tis well:—but O, how blessed will that period be, when "He shall come whose right it is to reign," and "reign till he hath put all things under his feet"—when, instead of gaining admittance into a heathen land by stealth, "the kingdom, and the greatness of the kingdom, shall be given to the saints of the most High"—when, instead of hearing continual blasphemies among those who do business in great waters, "the abundance of the seas shall be converted"—and when, instead of landing on the shores of superstition and idolatry, it shall be found that the earth is "full of the knowledge of the Lord," and that the influence of the gospel has spread "from the river even to the ends of the earth!"

* Suave, mari magno turbantibus æquora ventis,
E terra magnum alterius spectare laborem:
Non quia vexari quemquam est jucunda voluptas,
Sed, quibus ipse malis careas, quia suave'st.

Luc.

CHAP. V.

His residence at Serampore, and the Commencement of his Labours among the Hindoos.

SERAMPORE is a Danish settlement, twelve miles north of Calcutta, situated on the western bank of the river Hoogly, opposite to Barrackpore, the country seat of the Governor General of India; and it is too well known as the residence of the senior Baptist Missionaries, to need any minute description. Contiguous to it, on the southern side, is Aldeen, in which stands the house of the late Rev. D. Brown, where that pious and zealous man, the Rev. Henry Martyn, for some time resided, and where he "witnessed with horror the cruel rites and debasing idolatries of heathenism."

We have seen how ardently Mr. Chamberlain desired to reach this scene of missionary exertion, and how cordially he was welcomed to it. We are now naturally led to expect, that we shall find him immersed at once in that divine employment to which his heart was so devoutly attached: but alas! before he could make known to the heathen the design of his mission, there was a great obstacle to be overcome; the barrier which separates one nation from another more than any boundaries, was to be removed—a new language was to be acquired, to serve as a channel for the communication of those feelings, which still remained pent up in his own bosom.

It seems a pity that a missionary in the prime of life, with all the vigour and vivacity which he brings from a northern climate, and all the glow of zeal which he has received from Christian society, should be doomed to one or two years' severe study in a tropical climate, before he can enter on his great work; so that, should he not by a premature death finish his course before he enters on his labours, yet, by the time he is fit for action, much of his strength is wasted, and much of his ardour abated, through being so long familiarized with objects of wretchedness, without being able to afford them any effectual relief. This impediment has hitherto been unavoidable;

but it is a matter worthy of serious investigation, whether it ought always to be suffered to remain, or whether some means ought not to be adopted for removing it, to a considerable extent. Many of those sent to this country for secular purposes, receive instruction in the language they are afterwards to use, previous to their departure from their native land; and it cannnot be improper to inquire, whether, in this respect, "the children of this generation are not wiser than the children of light." It is not intended to assert, that a language may be learned as completely in a foreign land as in that where it is spoken, but that such attainments may be made in it, as to enable a person to turn to immediate account the superior advantages he will enjoy on his arrival. Another consideration, which greatly recommends this plan, and which in the present state of things ought not to be overlooked, is, that while under a professional teacher, as great progress might be made in Enlgand as in India for *the first year*, it would be done at about one third of the expense. These observations are made simply with a view of suggesting the enquiry, "whether it is not desirable that the study of the language to be spoken in India should, if suitable instruction can be obtained, form a part of the education of those destined to the east;" and they are left to the different religious Societies, to be improved upon or rejected, as shall be deemed most expedient.

Mr. C. postponed entering on the study of the Bengalee language while on his passage, under the idea that he might *alone* acquire an erroneous pronunciation, and that he should make much greater progress where he could hear it spoken: in this he was certainly correct; for to the attainment of accuracy and proficiency in a living language, nothing can be more important than to have a teacher who understands it grammatically, and can speak it fluently. It is not difficult to see, from the rapture with which he sung the Bengalee hymn that he found in the Baptist Register while at Bristol, that had he been connected with a person who could have taught him, and conversed with him in the language, he would have been spared the exhaustion arising from one year's hard study under a scorching sun, and would have engaged with spirit in missionary work immediately on his arrival.

Though possessed of no previous advantages, yet, being fully convinced of the necessity of having a thorough acquaintance with the colloquial medium, in order to convey religious ideas with facility, he studied with great earnestness and perseverance, and made such progress in one year as is not commonly made in double that space of time. The method he adopted in study is well worthy of attention, as one which must infallibly ensure the greatest proficiency in the shortest period. He united public exercise with private study. In reading and conversing with his Pundit, in translating from Bengalee to English, and from English to Bengalee, he necessarily acquired many new words every day, and these he would endeavour to use when talking with the natives; while, on the other hand, whatever words he heard them use in the course of conversation, he would note down, and inquire of his teacher their precise meaning.

Perfect experience is to be gained only by uniting practice with precept. The most intense application, without practice, will never fit a man for public speaking, as he may be acquainted with all the words in the lexicon, and yet not know how to use one tenth part of them with propriety. In common discourse, and also on subjects of greater importance, it is surprising with how small a number of words we may communicate all our ideas. In beginning to speak, therefore, it is of greater consequence to know how to use a few words well, than to be acquainted with a much greater quantity, without knowing their proper application. Some persons, very anxious to know a language, are ready to conclude every moment lost that is not employed in study, and are unwilling even to attempt to speak till they think they can do it quite correctly. This pernicious mistake has sometimes led them to a closeness of application that has endangered their health, and, after all, left them more unfit for the discharge of public duties than they would have been, had they united with moderate study more frequent intercourse with the natives.

But though an aptness at speaking, acquired by practice, may serve all the common purposes of life, and make one man, with much less labour, appear to greater advantage in public than another, who is by far his superior in real know-

ledge, yet it will never supply a correct and extensive acquaintance with a language: for this, study, reading the best authors, and a habit of composing, are absolutely requisite. Here our friend avoided both extremes, and steered the middle course.* He felt too much love to souls to suffer him to be silent, if he could speak only a few words; and from his often not being able to understand those with whom he conversed, or make them understand him, he felt too sensible of his deficiencies to neglect the private means of improvement. I have often heard him relate with what delight he went out in the evening, after studying and reading with the Pundit in the day, to employ what little he had acquired; and with what pleasure he returned home, if he could by this exercise bring with him two or three words which he did not know before. Owing to the value he placed upon words, as the means of conveying religious instruction, incessant application, which is to most wearisome, was to him agreeable. No huntsman could be more eager in his chase than he was in his pursuits; nor could Archimedes himself rejoice more in finding the solution of his problem, than he did when he found out a way of conveying to the natives an idea which before he had not known how to express.

By a happy mixture of exercise with study, he soon overcame the difficulties of the language, and in about one year was able to preach the gospel with confidence. But he did not stop here: he was not satisfied with being able to read the best authors, to understand and be understood in conversation, to speak on public occasions, and to compose in common prose; but, knowing how much the natives admire poetry, and that any thing in a poetic dress is doubly interesting to them, because the shastras which they venerate most are thus adorned, he applied himself diligently to the study of their poetical works, and soon made such attainments in this more difficult branch of literature, as to be able to compose hymns and other religious pieces in various metres: and upon the foundation which he here began to lay, he afterwards raised a con-

* In this, as in a thousand other instances in life, the old maxim may be applied: Virtus est medium vitiorum, et utrinque reductum.—Hor.

sidesable superstructure. Those who have made attempts at composition of this nature in their own tongue, will be best capable of estimating the pains it must have cost him to compose in a foreign one. Eminence in this species of writing is scarcely to be expected in one who had so little time to devote to it, yet he remains for the present unequalled in this department by any European; for there has been no one yet, who has composed an equal quantity of what is really useful to the rising church on this continent. Many of his hymns are sung by the native christians with pleasure, and, though capable in many instances of a higher polish, will still be sung with delight, by those who feel no disposition to reject important ideas, because not adorned with all the embellishments of poetic attire. I have heard him repeat with peculiar emphasis, when preaching to the heathen, some of the pieces which he wrote in his younger days, and have seen them listen "erectis auribus," when scarcely any thing else would have awakened their attention.

While he remained at Serampore, he took a regular part in all the duties of the station. He was punctual in his attendance at family worship morning and evening, at which he conducted the service in turn: he suffered not private to interfere with public duties, nor public ones to satisfy his conscience in neglecting those of a private nature. It was not a slavish fear, arising from a dread of the Almighty, nor a dependence upon his works for salvation, but a sacred pleasure felt in communing with his heavenly Father, that inspired him in his acts of devotion.

The desire of making full proof of his ministry, infused into his mind a willingness to engage in any department of labour to which he was called; hence he took a share of the English preaching at Serampore and Calcutta; and though he might with the greatest justice have urged his attention to native work, as a sufficient excuse for neglecting that which formed no prominent part of his mission, yet he never did. He considered himself a debtor, both to Europeans and to natives, both to the wise and to the unwise; so that as much as in him was, he was ready to preach the gospel unto all.

He was not so much at liberty in English, as in native preaching, particularly in congregations that had been long accustomed to hear different ministers; but, in others, he was generally very animated and acceptable. In this, as in several other parts of his public character about this time, he very much resembled that eminent missionary Mr. T. Trowt, of Samarang.*

At Serampore also he took a part in the instruction of the rising generation in English. He was particularly fond of youth; to teach them, therefore, though a laborious, was to him by no means a painful task. He was not influenced by any mercenary motives in this work; for he received none of the profits arising from it: having food and raiment, he was content: he engaged in it purely with the view of relieving others, and of contributing to the general stock, which was to be devoted entirely to missionary purposes. Considering the profits of all labour undertaken by the missionaries, as identified with the funds of the Society in England, he did not object to engage in secular concerns, as is evident from his conduct in the present instance, and after he left Serampore; and no other consideration but that of assisting the Society, would have induced him to give to these affairs a single moment of that time, which he had so sacredly consecrated to the service of his Saviour, under their patronage.

After having performed the appointed duties of the day, when not engaged among the heathen, he used frequently to visit the native brethren, to converse, read, sing, and pray with them: which served at once to impart life and comfort to his own soul, and to edify and confirm them in the faith. To a mind so interested as his was in the salvation of idolaters, this must have been a delightful exercise; nor is it easy to conceive what sensations of pleasure he must have felt, when uniting with them who had before bowed down to stocks and stones, in common supplication to the Father of their spirits; and when singing with them over whom other lords had had dominion, the praises of the Saviour, saying: "Worthy art

* See the memoir of this lamented young man, at the close of the fifth volume of the Periodical Accounts of the Baptist Mission.

thou, O Lord, to receive glory, and honour, and power." Several of those with whom he worshipped the Lamb on earth, are now bowing with him before the throne above, singing in louder strains: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Some departed before him; and Krishno, the first native convert, did not long survive him.

Beside these labours at home, he used frequently, as opportunity served, to make short excursions beyond the place of his immediate residence. He went from village to village for many miles distance from Serampore: he carried with him the bread of life to feed the poor; and wherever he went, it seemed to be "in the fulness of the blessing of the gospel of Christ." His manner of addressing the natives on these occasions was similar to that stated in his journals, and therefore requires no specific description. The number of places he would visit, together with the number of times he would address different congregations, in one day, was truly astonishing. I attended him several times, when he was possessed of far less vigour and strength than, at the period of which we are now speaking, and the simple travelling from village to village, and from place to place in the different villages where he preached, appeared to me a sufficient exertion for one day; while he, from the hour he set out about eight in the morning till five in the afternoon, continued to travel and to preach without cessation, allowing himself time to take a little dry provision only as he went from one hamlet to another: in this manner he would visit five or six villages in one day, and in some of them speak at two or three different places, a considerable distance from each other. It must be granted, that his discourses were not of a nature to require much study, being for the most part a declaration of the same simple truths of the gospel, and an exposure of the same objections and errors which are urged alike in all places by the natives; but to recommend the same truths over and over again with equal fervour and interest, as he did, is by no means one of the smallest of those attainments which constitute the perfection of the missionary character.

His travelling from one village to another was generally performed by hiring a boat. It is certain that he could not have done it by walking, and that riding in the heat of the day would not have been very safe or pleasant; but almost all journies in India are performed by boats, and these are so constructed, that it is possible in the middle of the day to proceed without inconvenience. Such a thing as a stage-coach is not used on all this vast continent;* when expedition is required, palanquins are employed: elephants are often used; but in journies of any considerable length, it is far more agreeable to travel by water than by land. Nor is this at all incommodious to the missionary, inasmuch as the people, esteeming the river sacred, reside in great numbers upon its banks. While writing this, the compiler is proceeding up the river, and is about 40 miles distant from Calcutta: here on the surface of the river are to be seen boats of various forms and sizes, some tacking up, and others sailing down; on the one side are rice and Indigo fields, and on the other houses scattered up and down in different directions. At the ghaut, or landing-place, are great numbers of persons bathing and performing their morning ceremonies; and among them, a poor woman laid on a low bed, raised only a few inches above the ground, in dying circumstances, left exposed to the blazing sun, totally unheeded by all around her, with a young man, her son, sitting behind her, waiting, to appearance destitute of all anxiety, to see her breathe her last. Above, are the ruins of a large idol temple, grown over with weeds and shrubs; not far distant from it, the hut of a Brahmun filled with images, the constant objects of his veneration and confidence; and behind this a bazar, where numbers of people are collected together for the purposes of traffick. These and such like scenes meet the eye in every direction while floating on this river, and it was to these haunts of idolatry that our friend penetrated to preach the everlasting gospel.

Considering how many miles he journeyed by water, it is rather wonderful that he met with no more accidents: instances however did occur, in which he was in great danger.

* One was tried from Calcutta to Barracpore, but it did not succeed.

Once when he was going to visit a village some distance from Serampore, in order to preach the gospel, a storm overtook him, and he perceived to his surprise, that the boat was in a dangerous state, the water beginning to come in very fast: he saw no method of escape, except by jumping into the river, and making the best of his way to the shore; he accordingly made the attempt, and reached the shore. He had now no change of raiment, nor was there any place where he could stay; so that he was obliged to travel in the night, and did not reach home till morning. He experienced no ill effects from this accident. Thousands in this country have lost their lives from incidents of a far more trifling nature. In his preservation, therefore, we perceive the justness of the remark:

> "There's not a single shaft can hit,
> Until the God of love sees fit."

He signed at Serampore, in connection with the other brethren, several letters which were addressed to the Society; but as they are of a general nature, and could belong to him at best only in common with others, we omit taking further notice of them, judging it sufficient to refer the reader, who may be desirous of perusing them, to the Periodical Accounts.

In January 1804, about one year after his arrival in the country, he made his first missionary tour, which was at Gunga Saugur. It is that spot where the waters of the river fall into the Bay of Bengal; and it is esteemed sacred by the Hindoos, as being the place where the sea and the goddess Gunga embrace each other. Saugur Island was then wild and barren; but it is now somewhat cleared, being distributed by government into shares, and sold to different purchasers, with the view of being cultivated. The account he has given of his excursion to this place was addressed to Dr. Ryland: it is descriptive and animated.

"Within the last fortnight, there has been an immense concourse of the Hindoos at Saugur Island, or the farthermost point of the land, where the river and the sea meet, which is called Gunga Saugur, (i. e. Gunga and the sea.)

The brethren thought it advisable that somebody should go to distribute tracts and Testaments, and requested me to undertake this business. Accordingly I went, accompanied by Felix Carey, Krishno and Bhyrub.* A copy of what I wrote while we were out, I will here transcribe.

"January 9, 1804.—Left Serampore for Saugur Island, for the purpose of publishing the word of life to the multitudes of people who yearly resort thither at this season to bathe; this being esteemed by the Hindoos very great holiness. Between Serampore and Calcutta, at no great distance from us, we saw a multitude of people at the river side, setting fire to a funeral pile, in which one woman, if not more, was burnt alive. This murderous scene filled me with horror and trembling! My feelings on this occasion I cannot describe! I saw the large bamboos with which they held the poor creature down, till her life was gone. In the last year, it has been ascertained, that in a small part of the country round us, four hundred and thirty-eight women have perished in the flames kindled by these murderous Brahmuns!

Jan. 10.—Left Calcutta about two o'clock this morning, and reached Oolabaria by that tide. Here we breakfasted, and afterwards went to the bazar, where there was an immense multitude of people. Felix preached; some heard attentively; some said they did not understand. They were very eager for our papers; some asked for books, i. e. Testaments: we left two here, and a copy of the Psalms; but might have distributed scores, had we not reserved our store for the place of our destination. Here were many boats loaded with people, byraggees, devotees, &c. on their way to Gunga Saugur. On one of the boats, I saw a man holding his arm up above his head, in which position it has probably been for years, and is rendered incapable of being moved: the fingers were clenched, and the nails appeared to grow into his hand.

"Jan. 11.—Yesterday evening we were called to, at Fulta, by the serjeant placed there to examine Europeans. He

* These three are now no more: they died at Serampore, and the interval between the death of each was but very short.

strongly objected to our proceeding without a pass, suspecting that we were foreigners. We told him who we were, what was our business, and assured him that we were well known. He examined our people, and permitted us to proceed About an hour afterwards, we were overtaken by the police-boat, and ordered back. We returned. The serjeant assured us, that he believed we were foreigners, and could not let us proceed without a pass. I mildly told him, that we were most certainly Englishmen, and wished him to take our names. He asked us to go into his budgerow. Here we found a young man, (his name I inconsiderately neglected to take,) an officer in a ship, I suppose, who wished to know who we were, saying, that he had contributed to our work last year at Dundee, hearing the minister there, a Mr. Innis, preach a sermon; after which a collection was made for the translation of the Scriptures into the Bengalee language. After his arrival in this country, he inquired of several persons, who knew nothing about it, and said that there was no such thing. Accordingly he said that he had written to his friends, that they might not subscribe; for there was no such thing. He expressed his satisfaction in meeting with us, that he might contradict what he had written. He told the serjeant that he might safely let us go; he would be bound for us, if necessary. Accordingly, he expressed his sorrow for having troubled us, and civilly gave us permission to proceed. I conversed a little with the young man on the subject of religion, and gave him a Naguree and Bengalee paper, on which, at his request, I wrote my name. He proposed to present them to the minister at Dundee. I shewed him a Bengalee Testament; and Bhyrub, to oblige him, drank a little wine and water.

"This evening we reached Kulpee, and went up the creek to the bazar. Here we saw an elderly man writing, and asked him if he could read Bengalee; to which he answered in the affirmative. Felix then began to tell him the good news of salvation: a number of people came round, all heard attentively, and some applauded, saying, 'Great words, good words!' &c. Here we left many tracts and hymns, seven Testaments, and three or four copies of the book of Psalms; and the people

were very desirous to have more. Many followed us to the boat, and received papers. One of the Company's officers sent for us to his house, to hear concerning the things we published. Felix and I went; and being seated, Felix talked to him in Hindoostanee, to which he was very attentive. He gave him a Testament and tracts. Here the people had never before heard of Jesus Christ: all was quite new. I feel very happy in the work; only regret that I am not master of the language.

"Jan. 12.—Yesterday we entered the eastern creek, it being not safe to go down the great river in a small boat. Here are no villages at which we can call; but all is a dismal jungle, where the savage tigers rage unmolested and uncontrolled, which is a stronger barrier to this country than all the fortifications in the world. Here we are deterred from setting foot on shore. I had a very uncomfortable night; had very little sleep; was very feverish and unwell. The people did not know where they were, and I had my cogitations. Find myself better now. Going along by the side of the river, we observed the tracks both of tigers and deer on the mud. We saw also some trees full of fruit, but could not ascertain of what kind. A little while ago we saw an alligator, which, with sharks, abound in this part of the river; so that both in the water and on the land, destruction awaits man. We are accompanied by many boats full of people, some of whom are the most disgusting sights that can well be imagined. Their hair and beards have been suffered to grow, probably for years, and never once dressed; their bodies covered with the most odious and indecent marks, and their shame scarcely hidden. Some of these most wretched, if not most wicked, of men, have come a journey of three, four, or five months to bathe in Gunga Saugur.

"Jan. 13.—Gunga Saugur.—Arrived here this morning. Astonished beyond measure at the sight! Boats crushed together, row upon row, for a vast extent in length, numberless in appearance, and the people swarming every where! Multitudes! multitudes! Removed from the boats, they had pitched on a large sandbank, and in the jungle. The oars of the boats were set up to support the tents, shops, &c. Words

fail to give a true description of this scene. Here an immensely populous city has been raised in a very few days, full of streets, lanes, bazars, &c. &c. many sorts of trade going on, with all the hurry and bustle of the most flourishing city. We soon left the boats, and went among the people. Here we saw the works of idolatry and blind superstition. Crowds upon crowds of infatuated men, women, and children, high and low, young and old, rich and poor, bathing in the water, and worshipping Gunga, by bowing, and making Salams, and spreading their offerings on the shore, consisting of rice, flowers, cowries, &c. for the goddess to take when the tides arrive. The mud and water of this place are esteemed very holy, and are taken hundreds of miles upon the shoulders of men. They sprinkle themselves with the water, and daub themselves with the mud; and this, they say, cleanses them from all sin: this is very great holiness. In former years, it was usual for many to give themselves to the sharks and alligators, and thus to be destroyed. But the company have now placed sepoys along the side, to prevent this. A European serjeant and fifty sepoys are now here for that purpose. As we went along, the people were surprised to see the sahibs: some appeared afraid, and others wondered at us greatly. I began our work by accosting a man, and asked him why he was come hither; and then set Felix to carry it on. The people were very attentive, made their salams to us, &c. A brahmun, with whom we had much conversation, went with us to the boat, to whom we gave some papers and a Testament. He appeared to be a man of understanding. We stopped opposite our boat. Felix spoke to many, and I tried to speak to a number more. We gave away a great quantity of papers, but with no small difficulty, the press being so great. Withdrawing to our boat, we were surrounded on all sides, which afforded a pleasing opportunity of speaking to the people, and of distributing tracts. Felix and Krishno talked to the people, and I gave out the tracts and books, and endeavoured to speak as I was able. Never had I greater satisfaction than in this work. The attention of the people to that which was spoken, their eagerness for the books, together with their peculiar circumstances, having never heard

of the Saviour before, gave me such satisfaction of mind that I cannot express. I would not change my situation with the greatest lord in the world. I suppose the people were scarcely able to understand me; but one occurrence encouraged me. Two respectable people came, whom I began to address; and I was enabled to speak with some liberty respecting the death of our Saviour. They heard with great attention, and seemed much affected: I saw tears standing in the eyes of the oldest man, and falling down his cheeks. The lowest computation of the people here is one lack, or 100,000; and perhaps two lacks is nearer the truth. Most of the people to whom we gave books came from parts of the country where the word of life had never been, and the news of salvation never was heard. It is reported that the tigers have taken several people away; and though the Hindoos are some of the most timid people on other occasions, yet now they seem fearless. Multitudes are encamped in the jungle, exposed to the ravages of savage tigers every moment.

"Jan. 14.—In the afternoon Bhyrub and I went out, while Felix and Khrishno staid in the boat. As we went through the crowd, I felt my spirits moved, and began by giving Hindoostanee papers to some byragees, who speak that language. They did not receive them very freely; and as we could not converse with them, we left them. Turning to the Bengalees, I interrogated them in this manner: 'On what account are you come hither?' 'To bathe in Gunga Saugur, Sahib.' 'By bathing in Gunga what fruit have you obtained?' 'Holiness,' says one; 'good for the future,' says another. 'Thus you say indeed; but how do you know? Is not all this without evidence? Of this not the least proof is apparent. Hither you came sinful people; now you have bathed in Gunga; but by doing this not one sin goes away, nor ever will go away: as you came hither, so you will depart hence. You will get no good by all you do here; and if you do not forsake these ways, most certainly you will be destroyed. The way in which you are going can never be the way to heaven; most assuredly it is the way to hell; in this you will never find salvation. Are you so void of reflection as to suppose that Gunga can save you? What is Gunga? Is it larger than

other rivers? No; I have seen larger. Is its water better than other water? Certainly not. Why do you act so unwisely? Why are you without understanding? There is but one God, worship him. Know that your minds are defiled by sin; which defilement, Gunga, though you should bathe therein a thousand times, can never wash away. Hear, brethren, why *we* are come hither. Not to bathe in Gunga; but to publish among you the good news of God. What is this good news? It is this: God, the maker of the heaven and of the earth, the maker and preserver of us all, seeing us all overwhelmed with sin, hath had very great compassion on mankind, and hath given his own Son to be our Saviour. His name is Jesus Christ. He, leaving his own happiness, came down from heaven, assuming our nature, that to procure our salvation, he might suffer in our stead. Thirty-three years he lived in this world; in the presence of thousands of people, he performed many wonderful works; to the blind he gave sight, and to the deaf he gave hearing; the sick he healed, and the dead he raised to life. Afterwards, that he might make satisfaction for our sin, he endured very great sufferings; he gave his own life a ransom for us. He died. After three days he arose from the grave, appeared to his disciples, talked and ate with them; and at the end of forty days, he ascended into heaven in their presence; first giving them this command, 'Go ye into all the world, preach the gospel to all men; he who believeth your word will obtain salvation, but they who believe not will fall into hell fire.' Now he is in heaven, the maker, the preserver, the ruler, the judge of all. At the last day he will come again, to judge all mankind; and for this purpose, will he raise all who have died in all ages of the world, and then will all receive according to their works. Then they who, forsaking their sins, have believed in his name, and have received a new and holy mind, shall be received by him into heaven, where they will dwell with God to an endless duration; there their sorrow will never be any more, their good will be eternal, their pleasure will be boundless. But those who have not believed in his name will he destroy; them will he throw into hell, where they will never obtain happiness; there, who can describe what misery

they will endure! Endless anguish will be their portion. That you may not fall into this miserable place, and that you may eternally enjoy the happiness of heaven, we now declare these things unto you. These are not our words, but the words of God. Most certainly we seek your present and eternal good. For this end we are come to this country, and to this place; nor do we seek any thing else. We do not seek your money; we want not your lands. Your future, eternal good, this is all we want. We know that this can be obtained in no other way, than by Jesus Christ. Besides him, there is no remedy. If you will not forsake your sinful ways, your lying, adultery, quarrelling, your idol worship, &c. and believe in Jesus Christ, you never can by any means be saved. But if, forsaking all these, and every sin, you believe in the Saviour, and taking his name, you pray unto God for mercy, most assuredly you will get salvation. God will pardon your sins, and receive you into heaven, to dwell in his presence for ever. Pay attention to these words. Judge in your own minds whether they be good or bad. Know that your Shastras are lies; believe them no longer. Why will you fling your souls into eternal fire? Why will you destroy yourselves? Now is the time of salvation. Now has God been very gracious to you, and has sent you the good news of salvation. Believe this good news; receive it into your hearts. If you do this, Jesus will be your Saviour; but if not, he will be your judge, and you will have to give your account to him at the last day. Now we must go. May you be eternally happy! May God have compassion on you all!

"In this manner we stopped in four places, surrounded by crowds. As I was able, I spake to them, but am afraid I could scarcely be understood. In this work my joy is great. Give me Bibles, tracts, and ability to speak the language more fluently; then to distribute these and to publish the glad tidings of salvation—a greater or a more glorious work, I do not desire.

"Jan. 15.—Left Gunga Saugur this morning. We are in the midst of hundreds and hundreds of boats, swarming with men and women, crying, Hurry bol! Hurry bol! i. e. 'Cry

Hurry! Cry Hurry!' Hurry is Krishno, one of their idols. They use this exclamation when women are burnt alive."

About a fortnight after his return from this trip, he lost his son John Sutcliff Chamberlain, who was born on the 17th of November, 1803, and died on the 2nd of February, 1804. This was the second domestic trouble he was called to sustain. As a father, he was passionately fond of his children; and being deprived of them one after another, operated very powerfully upon his feelings, though it did not cause him to relax his exertions for the salvation of the heathen.

Immediately on his return from Saugur, he consented to the proposal made to him of forming a new station: previous, however, to his taking final measures, it was judged necessary for him to visit Dinagepore, to gain some acquaintance with the business in which he was recommended to engage. The day before he set out on this journey, he addressed these lines to his friend Mr. Gray, then of London, now of Chipping Norton.

"Yesterday, had you been at Serampore, your heart would have rejoiced. It was our ordinance day. The afternoon was set apart for praying in a special manner for a blessing on *our* endeavours to promote the work of God, and for calling out two of our Hindoo brethren to the work of the ministry—Petumber Singh and Krishno; both of whom, we trust, were first called of God for this important purpose. They were set apart by prayer, and the laying on of the hands of the brethren, after which brother Carey addressed them from this passage: '*As my Father sent me, so I send you*;' and the occasion was concluded by the Lord's Supper. Petumber Singh preached in the evening. Krishno proposes to take a long journey into Hindoostan to preach the gospel, and will probably be gone four, five, or six months. God be with him!

"We have long thought of extending our labours; and lately a plan has been laid for this purpose, to the beginning of which the brethren have appointed me, unworthy as I am. Probably I shall leave Serampore to-morrow for Dinagepore, where I expect to stay a month with brother F.; after which

it is likely we shall endeavour to form a new-settlement. My dear wife will, I suppose, go with me. Oh that God may go with us, and guide us by his presence!"

His wife, in a letter to Mr. Fuller, writes in a similar strain, and says: "The 12th of February was a day of much feeling, especially to *us*, on whose account the prayer-meeting was held, that the Lord would bless us in our undertaking; and having lost our dear babe the week before, rendered it the more so."

We shall now give some extracts from his journal, which, though they will not exhibit all the times he preached, or all the places he visited in his journey to Dinagepore, will shew the manner in which he prosecuted the work he had so happily commenced.

"Feb. 7, 1804. Tuesday evening.—I, my dear wife, and Krishno, left Serampore for Dinagepore, whence Krishno proposes to proceed to Benares, to proclaim the good news of salvation, and for which purpose he has taken with him a number of Hindoostanee tracts. I go to brother F. to get some instruction in the cloth business, in order to be enabled to prosecute the plan which has been resolved upon by the brethren, for the wider and more effectual establishment of the Mission. On our way, we stopped and preached at many places, and distributed some books; the particulars of which I noted down in my journal, but had the misfortune to lose it on the journey. What I here write is supplied from memory.

"The first place at which we stopped was at Bullagpore. The next evening we reached Nuddea. Had not time to go to the bazar, but stood at the entrance of the town, and declared the word of life to a number of people, and gave them some papers. Being informed here that there was no water in the river beyond Moorshedabad, we were obliged to change our purpose, and go up the Jellinghy, which was something out of the way; but as the gospel had not been published there before by any Missionaries, it was perhaps the best. Indeed we found it so. The people had never before heard of these things, except in one place. The news of salvation by the death of Christ was all new to them. Publishing the gospel to people who never before had heard it, gave a pleasure

to my soul which I cannot express; and more especially so, as they heard with uncommon attention, and received the books with very great eagerness. So many were there who were desirous of them, that we were obliged to withhold from giving, or we should not have had any in a few days, for which I was afterwards sorry, when I found the people in other parts of the country of a disposition so different from them. At Crishnugur, we published the word to a great number of people, who were very attentive. Here I with wonder heard a Bengalee utter a dreadful oath in English, which he had learned from his master. The poor man, I believe, did not know that it was sinful, and I suppose was quite ignorant of its meaning. Indeed, if I understood him right, he thought it was a religious act. I told him that this was a very great sin, for which God would call the Sahibs to an account, and him also. He said, that he did not know that it was a sin. I told him that it was, and exhorted him to repent, and never to commit it again. We stopped at many places, and published the word of life, and distributed a number of books, and had the most favourable reception. We most days went to two or three villages. Our method was to go to the bazar, (where there was one,) and there proclaim the glad tidings, distribute papers, &c. We invited them who wished for books to the boat; and frequently our boat has been so pressed upon, that we have been obliged to push off from the side; and then they have swam after us for books, and taking them in one hand, have swam with the other to the shore. I am sorry that my journal is lost, because it contained the particulars of the best part of our journey. Afterwards we found the people in many places very different. O that God may bless his own word, and cause it to spread abroad!

"I and my wife used to walk in the evening by the river side; and it was very gratifying to see the country spotted with villages and towns, and the fields covered with different kinds of grain, ripe and ripening; with flocks and herds, and with the labourers cutting and gathering in the produce of their land. It appeared much like a fine August in England. This is a beautiful country; O may it soon be the garden of the

Lord! Now it is full of idolaters; may it soon be the inheritance of the saints!

"19th.—This day we went to three places. We stopped at a little village, and told the people of the Saviour; gave them also some papers. By them we were informed, that at Jellinghy there was a great bazar: we had passed it, but I thought it my duty to turn again. Krishno and I went, taking with us our books. Here we found a great number of people, who appeared to hear attentively, and many took books; but as we were going away, some returned them, saying, they feared that distress would come upon them. Leaving this place, after having great labour in bringing the boat over the sands, we came into the great river, and stopped near a bazar. Krishno and I went and published the word of life in two places to a great number of people. Here we met with one person who heard with great attention, and apparently with great satisfaction. I do not remember meeting with such a man in Bengal. He seemed not only to understand, but even to relish what he heard. He accompanied me to the boat, and talked very sensibly. I gave him a Testament.

"21st.—I went to a bazar at a little distance, and there published the news of salvation; some heard, and some slighted, and went to their merchandize. One Brahmun appeared angry. Here I felt a great want of tenderness and compassion. O that I could weep for the hardness of their hearts!

"23rd.—Yesterday morning went out to walk, and met with a number of people at a ferry; conversed with some Brahmuns. One asked, what was the form and substance of sin. I asked him in reply, what was the form and substance of his mind. This was a dull day. At night had much conversation with Krishno, which revived me. We talked about Elijah, concerning whom I told him some things which he had not before heard. At night we lay to near a very fine garden, in which there was a great diversity of trees, some of which were very beautiful and odoriferous. To-day we stopped at Sultangunje: here was a large bazar, and many people: I stopped in the bazar at five or six places, and told them all I

could about the Saviour. Krishno was not with me. Leaving them in the afternoon, we came to Poorana Sahibgunje. Seeing a few people sitting in a place like a school, I went to it, but found only one Brahmun; the rest had, I suppose, stepped aside when they saw me. I began to ask the old man, in which way I could obtain the pardon of my sin. He said, by bathing in Gunga. I replied: 'How can this be? What evidence is there of this?' He said, I must believe. 'How can I,' replied I, 'without evidence? Those who bathe in Gunga do not forsake one sin. By doing this, not one sin is destroyed. How then can sin be pardoned; and if sin be not pardoned, how can you ever go to heaven?' I then told him of the way of salvation. He heard with very great attention, and his mind appeared tender; he seemed to feel not a little. He afterwards went with us to another place, where we had much conversation, and spoke much to the people. I have great cause to be thankful for the liberty I enjoyed, and the pleasure with which I invited men and women, young and old, to Jesus Christ. Here we had a great number of people, and more than I ever saw before at once to hear. The Brahmun endeavoured to make the people understand; and Krishno corrected him where he was wrong: afterwards we went to the bazar, where we spoke much of the way of salvation, and exhorted them to consider it: they heard very attentively, and were very different from the people we have seen lately.

"25th.—About the middle of the day we came to a bazar, called Sukurgunje. I went among the people, and spoke to them. Leaving this place, I went to another on the other side of the bazar: here they gave me a seat, and I conversed with them concerning the way of salvation. Had some dispute with one man, who said that his Gooroo was his all. 'Who is your Gooroo?' said I. He replied, 'Amar Eeshwur,' i. e. my god. 'How can this be? He is, like you, a sinner. He must die like you, and give his account to that true God, who made both him and you. God will not regard the words of your Gooroo more than yours. Ten thousand of his words will be of no avail. Are you not ashamed to say that he

is your god? Such sinful and shameful words never utter any more. Judge in your own minds as men; for this purpose God has given you a mind. Be not ignorant and senseless as beasts.' By these words he was silenced, and a number of people heard with apparent conviction. I exhorted them to flee from hell unto Jesus Christ, told them of his incarnation, life, miracles, sufferings, death, resurrection, and ascension; of the command he gave to his disciples, and their consequent conduct; of the numbers that had believed on his name; of the fruits of their faith and hope, assuring them that he was the only Saviour, and a willing Saviour, and forewarning them that he would be the judge of all.

"26th.—We met with an elderly Brahmun to-day, whom I thus accosted: 'Brahmun, can you tell me in what way I can obtain the pardon of sin?' He said, that I must mention the name of God, then my sin would go. I replied: 'If I repeat the name of God ten thousand times, what good shall I obtain? I shall still remain the same sinner. Nor by all this will one sin be destroyed. How then can I go to heaven?' He talked of the efficacy of Gunga, and repeated the Shastras. I replied: 'These may be the words of the Shastras; but are the Shastras true? This is first to be examined and considered. In your Shastras there are many sinful words, which no thinking man can ever believe.' Here I endeavoured to point out the universality of sin, and man's helplessness; the only Saviour our Lord Jesus Christ, and the fruits of believing in him; and appealed to him, whether such were the effects of believing in Gunga? He talked a great deal, but not violently. I was unable to reply to all he said, because I could not understand his Sunscrit slokes. After much conversation, I addressed the people on the concerns of their souls, and wishing them well, departed. After preaching in the evening, I felt on a sudden as I have never felt before, and thought that I was about to leave this world. My heart beat in an unusual manner, and I broke out in a fainting perspiration. I expected every moment to fall, and that the men must carry me on the boat, and began to feel greatly concerned for my dear partner; but God was merciful, and

removed my fears in a few minutes. Had I died, where should I have been now? Was not this one of death's monitors?

"28th.—Yesterday we had a very circuitous course through part of a jungle, and came to no town till sunset. It caused me much uneasiness; nor am I clear that I was in the path of duty: the more I revolve it in my mind, the more I am dissatisfied; and had I known, I believe that I should not have proceeded. I wish to have my mind settled in this affair, in what cases it may be lawful to proceed on a journey on the Sabbath.* In the bazar a great number of people came round from all parts, with whom I continued till night, publishing the news of salvation, endeavouring to shew them their need of a Saviour, and exhorting them to fly from the wrath to come, assuring them, that if they repented of sin, and forsook it, and put their trust in Christ, they would obtain eternal deliverance. Afterwards four or five Musulmans came from a boat, one of whom, living at a village near Mudnabatty, had heard brother Carey preach many times: his brother can read, and was taught at the school at Mudnabatty: his name is Mungul. It gave me not a little pleasure to find some who had heard of the Saviour before, now making further inquiries. Krishno talked with them a great deal, and it was to me a heart-reviving sight to see with what attention they heard every word, and to hear what simple and pertinent remarks they made. I cannot but hope that the seed sown by our dear brethren in this part of the country, benighted as it is, will yet spring up, and produce a fruitful harvest. Several instances in this part I have heard of, in which those who could read, and wanted books, had been instructed at Mudnabatty and Goamalty.

"29th.—Went this evening to Mudnabatty. A man accompanied me who had worked for brother Carey, who shewed me the house, the works, and poor Peter's tomb.† To see the place in desolation where our dear brethren lived and

* The resolution he formed after this was, never to travel on the Sabbath.

† A son of Mr. (now Dr.) Carey.

laboured so long, gave a melancholy turn to my mind, which I should have indulged more, had I not been straitened for time. Hearing the man tell me how on the Sabbath they were accustomed to sit in the hall, and hear brother Carey proclaim the word of God, and seeing him point out to me where he stood, and where they sat, gave me a variety of feelings which I cannot describe. The Mundul of the village came, and a number of others, whose looks, when I mentioned the name of brother Carey, testified the feelings of their hearts. They said that they remembered the word that he had spoken to them, and it did their hearts good.

"March 3rd. Dinagepore.—Arrived here on the first, in the afternoon. The morning we left the Nulla, I was greatly encouraged to see a Brahmun come very early to converse with us before we departed. He said, that he had been reading and thinking, and was persuaded in his mind that the Bengalee Shastras were without substance, but that the Bible was substance and life.

"7th.—The two last evenings I and Krishno went into the town. The evening before last, as we were going, I accosted some people, who stood by the way, in this manner: 'About what are you now concerned? I suppose that this is your daily concern: What shall we eat? what shall we drink? how shall we get money? Concerning futurity you have very little concern.' 'True, Sir,' said they. 'But is this as men should do? For what purpose has God given you a mind? Most certainly that you may be able to judge, to understand, and to know what is good and what is evil, what is true and what is false. But if you are without understanding; if you never examine these things, and are never concerned about your future situation, what are you above the brutes? How will you be able to give an account to God? Reflect on these things? you are men, and not beasts. You have immortal souls, which, when your bodies die, will most assuredly go either to heaven or hell. To which of these places shall you go? About this be now greatly concerned, lest you should plunge into hell, where there will be no remedy. Be assured that you are very great sinners. How then can you go to heaven? God is very holy; he hates sin, and can never ap-

prove your sinful ways. If your sin be not pardoned, you will never dwell in happiness with God. What remedy is there? How can you obtain the pardon of your sin?' Here I told them of the Saviour, and of the compassion that God had manifested, in sending hither the good news of salvation. One man was very talkative, and troubled me with some conceited questions. Some inquired eagerly for books. I invited them to brother F.'s; and yesterday one respectable person came, to whom we gave a Testament. Last evening we went into another part of the town; and coming to the place of an idol, I stopped, and asked some people what it was. They replied that it was a *daibta*, a god. 'Have you no shame, said I. 'Can you speak such words, and not blush? Is the work of your own hands your God? How void of reflection, how void of understanding must you be, thus to judge! What, are you men, and is this, the work of men's hands, your God? This can neither do you good nor harm; but the true God can do both. Now begin to think, judge for yourselves!' They said, that they did as their Shastras ordered. 'That may be,' replied I; 'but of what kind are your Shastras? Have you ever examined them? Are they good or bad, true or false? This you ought well to examine.' After speaking much, telling them of the true Shastra, and of the good news of salvation, and giving away some books, I left them. To-day we have had six people for books at two different times, with whom brother F. talked with great propriety; and it gave me much pleasure to hear him. They are young people, and appear to understand the papers which I gave them last evening. To see persons apparently inquiring the way of salvation, and to converse with them, is my joy. O that I may see a goodly number coming for instruction: to impart this to them will, I trust, always be the delight of my mind.

"10th.—Loaded with benefits! O what shall I render to God! What a worthless worm! what a cumberer of the ground! To what purpose do I live? Where is the devotion that I once enjoyed fled? How are the springs of life stayed! O my God, give me not my portion in this world! Let not thy blessings be my curse. Sanctify thy mercies unto me,

and let not thy beneficence be my destruction; but let it be as wings to my soul, to waft me to thy blessed self.—This evening I have been reading some of dear Thomas's letters, which I hope have humbled and affected my heart. O what a saint was he! Great as were his failings, his excellencies were very great. His letters are full of a godly savour, and well worth preserving. How well versed was he in the Scriptures, and how evidently did they affect his heart! In one of his letters he says: 'I shall be happy, but in another world; in this is tribulation, but there is rest.' His last days evidently shewed that he was ripening for glory; and now, dear man! he is doubtless in bliss, secure from sin, and full of holiness, in possession of all his hopes.

"12th.—Krishno left us this morning, and is now prosecuting his journey to Benares. God Almighty be with him! He has taken with him five bundles of Hindoostanee tracts, and some Bengalee ones. Dear man, I felt much at parting with him; he was an agreeable companion, and very useful to me in teaching me Bengalee, and I shall miss him greatly. He was much affected on taking leave, and earnestly desired us to pray for him. O may he publish the good news of salvation to thousands with great efficacy! I told him, that here the cause of God requires us to be separate; but in heaven it will not be thus; then once meeting, we shall never part.

"16th.—Had some conversation last night with a young Brahmun, who has just returned from a pilgrimage. He was here the evening before, with another who accompanied him, and we conversed with them about their Shastras, and exhorted them to forsake their fruitless, sinful ways. Yesterday he came alone, and in the evening I began to discourse with him, by asking him if he had read the holy book. He replied, 'A little.' I told him that he should read it all, and examine it, then he would know whether it was good or bad, true or false. He said it was a very great book. 'If you read it every day,' said I, 'you would soon read the whole.' After some conversation he said, that in this birth he could not believe in Jesus Christ. In another birth he might possibly take this holiness. I replied: 'This is all delusion;

once you are born, and once you must die, and no more.' Afterwards brother F. asked how many times they were to be born again in the world? He replied, 'Until the enjoyment of God be obtained.' Their Shastras say 80,000,000,000,000. This was the beginning of a very instructive, animated, and affectionate discourse from brother F. to the Brahmun, and to some others around, which I was highly delighted to hear.

"19th.—Yesterday had some pleasure in talking to some people, and in catechising the children. Brother F.'s school affords much pleasing hope. Many of the children are very apt at learning, and some can say nearly all the catechism. One lad can read exceedingly well, and others learn very fast. It is a pleasing sight to see them surround brother F. with the apparent fondness of children, and follow him about wherever he goes till he dismisses them. The schoolmaster is a simple and plain man, very tractable and diligent, and gives some hopes of his real conversion. O that the country were full of such schools! what a blessing would they be! Yesterday morning another young Brahmun came with the one with whom we conversed a few days ago. Aforetime he appeared to relish the gospel. Thomas had great hopes of him; but alas! he plunged into the mire again. Brother F. talked with him, and argued with him, and he appeared to feel: he confessed that he believed the Christian method to be true. In the afternoon I was much pleased to see him come alone to hear. After worship I conversed a great deal with him; I asked him why he had made followers? Was it not for filthy lucre? 'I will not tell a lie,' said he, 'I did it for gain, as others do; but I am convinced that it is all the work of Satan.' 'See,' said he, 'Bengalees make images, one smaller, another bigger, and say these are gods: they say also a cow, a salgram, a teacher, a brahmun, a tree, are gods; are not these the work of Satan? I know that they are: and when I was with Sahib, and heard his words, at Doctor Thomas's, I felt inclined to forsake these things; but since, having nobody to talk with me about them, and other people speaking evil of them, I have left off thinking and reading about this way.' I talked to him as affectionately as I could. Poor young man; I felt, and still feel greatly for him; I ex-

horted him to forsake this deceitful, destructive way, not fearing what might be the consequence, assuring him, that he who forsaketh houses, and riches, parents, brothers, and sisters, wife and children, and every thing for Jesus Christ and the gospel, would have in this life manifold more, and in the world to come life everlasting.

"Brother F. and I went this morning to the tombs of our dear brethren. A monument is built for Fountain and Thomas, and one is just beginning for Mr. Powel. Dear brethren, there lies their dust! they will speak no more for God on earth!

"21st. Sadamahul.—Yesterday we arrived here after a very pleasant journey. We left Dinagepore about four in the morning, my wife in a palanquin, and brother F. and myself in the buggy, in which we rode half the way; and then he took his palanquin, and I mounted his horse. In the evening we went to the market, where there were multitudes of people, who were filled with astonishment at seeing a lady. We went to the side of the market, a little out of the way of the noise, and were surrounded by crowds of people, three or four hundred, to whom brother F. published the word of life, and afterwards prayed. I then spoke a little.

"22nd.—I have frequent conversations with the servants, most of whom have heard the gospel from the beginning. They are much afraid of losing their cast; but if their hearts were inclined to the gospel and towards God, this fear would vanish. The cast does appear to be a great obstacle in the way of the gospel; but it may be overruled for the good of the church. Hypocrites may by this means be kept from making a profession of religion, and the power of true religion may through this be more evident in others.

"26th.—Saturday evening went to the market, where many people were assembled. Multitudes surrounded us, to whom I spoke concerning their everlasting welfare; after which brother F. spoke in a very affectionate manner, and exhorted them very earnestly to fly for refuge to Jesus Christ. A great number heard, and some with apparently great attention. We then concluded with prayer.

"29th.—This afternoon we had a very large congregation of Hindoos and Musulmans, the greatest part of whom were

brother F.'s servants. After singing and prayer, I read the 12th chapter of Luke, to the 34th verse, and addressed them, purposing that brother F. should explain; but was enabled to proceed with pleasure and liberty beyond my expectation, so that there was no time for him to speak any more. I was fearful lest the people should not be able to understand; but he assured me that they would understand all. This is the first time I preached in Bengalee in this manner: the gladness of my heart I cannot express, yet I felt much sorrow because I speak no better.

"31st. Dinagepore.—Left Sadamahul on Thursday evening about eight o'clock, and arrived here about two o'clock on Friday morning. Our stay at Sadamahul was very pleasant and agreeable. It is, on the whole, a desirable situation. It has a market just by, at which perhaps 2000 people attend twice a week, all ignorant of Jesus, our Saviour.

"April 6th.—Brother F. and I went to the school yesterday evening, and most pleasing it was, both to see and hear the children, all sitting down with their books and papers before them, reading with great earnestness, and some with much propriety. After reading, they sung, 'O'er the gloomy hills of darkness,' in Bengalee, and one of the children prayed in a very simple pretty manner. I wish that I could recollect it all. It was in this manner: 'O great God! Thou hast made the heavens and the earth. Thou didst create grass and cattle, afterwards thou didst create man. Thou madest man to love thee, to serve thee, to publish thy name, and to sing thy praise; but man has committed sin, and has not walked in the way which thou hast shewed him. O God, we pray unto thee, that thou wouldest pardon our sin: cause thy love to dwell in our hearts, that we may not go toward sin, that we may do good, and love one another. O God, whatever is in heaven or in earth is thine! Remove from us an unclean heart, and give unto us a new mind. Turn the hearts of all people, and let us not sin against thee. O God, this we ask of thee for the death of Jesus Christ. Amen.'

"9th.—Yesterday was Lord's Day. In the morning we attended the children, and afterwards had worship in English.

In the afternoon we had worship in Bengalee. Brother F. prayed, and I read the seventeenth chapter of the Acts. Had some pleasure in speaking, and towards the conclusion felt for the poor stupid people, many of whom have no more feeling than stones. Afterwards we had some conversation with the schoolmaster. He pleaded, that every body would oppose him, if he embraced Christianity. I said, that they might for a little time, but not for long; and mentioned Krishno as an example of resolution.

"13th.—Left Dinagepore on Tuesday morning. On Wednesday afternoon reached the Nulla. On our way down we saw the water covered with painted paper, or such things as the Hindoos had worn the day before in their pooja, and pieces of wood, which were left from burning the dead, and skulls tied together, lying by the water-side, which they had collected, and carried about for a show in honour of Seeb. At this time also they search for a putrid dead body, and carry it about on their shoulders, and afterwards throw it into the river again. We saw two or three places where they had done so. Poor deluded creatures, all this filthiness and abomination they call holiness! When we arrived at the Nulla, they were performing the churuk, or swinging. I went to the bazar, and saw some people beating their drums before a little hut, at the door of which there were several persons, and a cloth was hung up to hide their proceedings. Requesting them to be silent, I approached to see what they were doing, and found that this was an idol's house, before the door of which, behind the cloth, lay a young man flat on the ground: by his side lay the hooks, and a man stood over him preparing a place to run them in. Filled with horror at the sight, I importuned them to desist, and consider what they were doing, and told the young man to arise. They desisted, and the young man stood up, in a most violent perspiration, which evidently arose from the dread of the operation. I asked him, if he knew what he was doing, and many such questions; but he appeared stupified, and made but little answer. I spoke to the people on their folly and wickedness, but was prevented by the noise of some present from saying what I wished. Whether the young man underwent the

operation afterwards, I know not. I went again into the bazar, and some people asked me for a present, saying that I had hindered their diversion. I told them, that if they would hearken to the good news that I had to tell them, they would get an excellent present. I endeavoured to tell them of the Saviour. I asked them, 'Why have you placed a light there?' They said, 'For the Mohadaib.' 'Why are you so ignorant? Worship him, who made the heaven and the earth—him, who preserves you, and gives you all good. Destroy these idols, and worship them no more!' While I was speaking, they took away, and extinguished the light, and left the Mohadaib to plead his own cause. While I was talking, the man who went with me to Mudnabatty explained to the people. This was a very pleasant opportunity.

"16th.—Yesterday was Lord's day. In the morning I went to Nabob Gunje. As I was near the bazar, I began to converse with some people; others came round, and a good congregation was collected. After standing here a considerable time, and publishing the word of life, at their solicitation, I went to a shop, and sat down on a morha (or stool,) and talked with them a great deal more, to which they hearkened diligently. This was a comfortable refreshing time to my soul. Having invited them to come with me to the boat for books, I was followed by a multitude, many of whom could read. Here we distributed not less than forty. These people have heard the gospel frequently, and indeed seem well disposed. Afterwards I went to another place on the other side of the river, where there was a great bazar, on entering which, I was surrounded by crowds of people, to whom I declared the message of salvation.

"April 25th. Serampore.—Arrived here yesterday morning. The latter part of the journey I was obliged to omit writing, on account of the inconvenience of the boat, in which we came from Berhampore.

"On Monday the 7th, we reached Bhogwangola, where we were informed, that the river was dry at the place to which we had purposed going, and so of course we must go to Berhampore, which was twelve or fourteen kross. Accordingly I took two carts for our baggage, and one hackery (or native

carriage) for ourselves, and agreed to proceed, thus equipped for the night, on our journey. The day was very hot, but I ventured into the bazar, hoping to find a shady place, and some people. Here all were in a hurry of business, and but few in a situation calculated to hear the word of God: however, seeing a few people sitting in a shop, I seated myself in the shade by them, and conversed with them. Afterwards, a storm arising, I did not like to stay in the boat, as the place was dangerous, and therefore went to a Mohajun (or merchant,) and asked him for permission to sit in his house, to which he with great pleasure assented. He was a very well-looking agreeable man, of affable and pleasing manners. Here I sat down during the storm, and had much conversation with some Brahmuns. Many people, both Musulmans and Hindoos, heard with much attention. O that God may prosper his work. In the evening, while we sat eating, numbers of people came round us, to whom I found it much more pleasant to publish the good news of salvation than to eat. Night coming on, we mounted our carriage, such as it was, and began our journey, and arrived a Moorshedabad in the morning about day-break, and were some hours going through this immense place. Here we stopped a little while, by a place where the late Nabob's elephants were, one of which was very old, and I suppose the largest in Bengal. Viewing them, I could not but admire the wonderful works of God, who in all his works displays his mighty power. A few people being round us, I began to converse with them about their eternal concerns. Reaching Berhampore, I sent to procure a boat, and laid down our things under a great tree, which we had not been under long, before we had the mortification to see that it was worshipped by the Hindoo women. After bringing Gunga water, pouring it upon its roots, they put their fingers into it, rubbed it on their face, and made their salam. The boats being with difficulty obtained, we were obliged to wait under the tree some hours, nearly all which time I was employed in talking to the people who came round, some of whom were very blind, others more enlightened. While I was talking to some Sepoys, a European, the doctor of the settlement, came from his house, and very kindly in-

vited us in. Being in our dishabille, and hoping to procure a boat, we excused ourselves, or rather my wife excused herself, thanking him for his kindness. He came again, and insisted on my wife's going to sit with his; and his goodness overcame her bashfulness. I followed her, and we were very kindly entertained at his house that afternoon and evening, and slept there. On Wednesday morning we arose early, and walked on, I suppose, two or three kross at least, and in the evening walked again. Stopped at a place very late, the name of which I don't recollect. The next day we reached Cutwa, early in the afternoon. I got out, and walked to take a view of the country, of the old fort, and of the town, which has been proposed as a suitable situation for a settlement. I confess the place is indescribably pleasant, and this is all. The ground is barrenness itself, and would require incredible labour to make it fruitful. While I was on the boat, my wife shewed me a man, whom they had brought to the river to die, or rather to kill. Seeing them pulling him in the water roused my feelings, and I immediately went and remonstrated with them, but to no purpose. I then stepped on a piece of wood that was lying near, and spoke to them. I felt much, and was exceedingly grieved at their inhumanity."

We cannot conclude this account with reflections more appropriate than those which Mr. C. himself made, on a retrospection of the whole.

"By this journey I have seen something of the manners of the natives, of their superstitious idolatry and delusion. True it is, that here are none who seek after God; yet all are not alike devoted to idols. Many see the craft, avarice, and pride of the Brahmuns, and are disgusted with it: some see the folly of their worship, and pay little regard to it; but all are alike united in the pursuit of gain. Rupees and cowries are the constant subjects of their conversation. In some places, people are enveloped in blindness and ignorance; in others, infatuated with superstition and pride. In trading towns, many people can read and write: here we find the people in general more enlightened, and more ready to hear; in villages few can read, and few know any thing more than to till the ground, and relate a few silly poisonous stories.

In some parts the gospel appears more likely to succeed than in others: they hear attentively, and are eager to receive books. In others they are stupid, prejudiced, careless, hear negligently, and refuse to take books. Their Gooroo is their all. Every thing that he says, they swallow down without the least consideration or examination. The women are in the most deplorable situation: all are grossly ignorant, all profoundly superstitious, especially by this river. Here they are all the adorers of Seeb, and of their goddess Gunga. It is a most affecting sight to see the poor creatures sitting performing their devotions. Many of the people are Mussulmans, who do not worship Hindoo idols, but they idolize their Peers and Mahommud. They are in general the most ignorant, have neither the mildness nor information of the Hindoos, but have a hardness and haughtiness in their manners far from agreeable: they seem the farthest from the kingdom of heaven. It evidently appears, that the natives who are in the neighbourhood of Europeans are more intelligent and less prejudiced than those who are not; and the dispersion of Europeans in this country, though their bad conduct does great mischief in come cases, will undoubtedly be for the general good of people, and will I trust also be for the furtherance of the gospel.

"Upon the whole, much as there is in this country to damp the spirits, and to discourage the missionary, yet there is much to encourage and invigorate him in the glorious work. The work is Jehovah's, and verily he has begun to prepare the way for its accomplishment. His word is gone forth, and multitudes have heard the glorious tidings. Some rage, and are confident; some stagger, and are ready to fall; some seek for the good way; and others, finding it, resolve to walk therein, whatever troubles or sacrifices may be the consequence. Surely this is nothing less than the work of the Almighty."

CHAP. VI

His Settlement at Cutwa.—His vigorous Attempts to promulgate the Gospel—Death of his first Wife.—His missionary Principles and Prospects.—Death of his second Wife.

CUTWA is situated on the western banks of the river Hooghly, in the province of Bengal, district of Burdwan, seventy-five miles north from Calcutta. At the period when the Mahrattas were contending with the Mussulmans, it was once the scene of "confused noise, and of garments rolled in blood;" and it still retains many signs of ancient warfare.

If we inquire into the reasons why this place was fixed upon as a Missionary station, in preference to many others containing a larger population, we shall find that they originated in a combination of circumstances: it afforded a field sufficiently wide for the energies of one man, and at the same time offered itself as a most eligible situation for carrying into effect a plan, which has been formed for the extension and support of the mission. An account of this plan was at the time thus concisely given, in a letter addressed to Mr. Fuller.

"The Mission is in many respects in a situation which demands exceeding great thankfulness. We had been projecting a scheme for its enlargement, of which I will briefly give you the outlines. It is that of placing as many brethren as the Lord gives us for that purpose, in different stations round the country, with a small capital, about two or three hundred pounds, to trade in cloth, indigo, or whatever each station best affords; to receive money, and send the goods with monthly accounts to us; to keep one common stock, and one table still; to have exactly the same allowance, and to meet once a year at Serampore.

"Our reasons are these. It will, by and by, be almost impossible, as well as improper, for every Hindoo who receives

the gospel, to reside at Serampore, or even to come there; and though much may be hoped for from native brethren, yet a European brother to oversee and gently conduct their concerns, infuse life into their efforts, and itinerate himself, may be necessary for some time to come. But to maintain a residence any where, he must have an employment; not to say that the probable profits of about half his time employed in this small capital, may not be unnecessary towards supporting himself, family, a school, &c. in a country where the incidental expences of spreading the word of life have hitherto kept pace with an income increasing beyond expectation. Besides, an employment furnishes work, and of course, protection to the rejected Hindoo converts.'

"The advantages we would hope for from this plan are—the more effectual as well as wider dissemination of the gospel throughout this country—the training up of a number of native brethren as itinerant missionaries, &c.—the forming of a body of veteran European missionaries, of whom the most experienced shall supply the place of the deceased father, and the ardent youth his place in constant succession—finally, the consolidating into one fund the profits of labour, experience, vivacity, steadiness, courage, and wisdom, with a proper distribution of them to their respective places; i. e. steadiness and wisdom to the council, and activity and courage to the busy scenes. The printing, the translating, the school, and the management of business, will ever employ a sufficient number of brethren at Serampore to act as a committee during the year; where an annual meeting would give union, direction, and vigour to all affairs; and being the principal seat of the mission, the nursery of their children, the centre of their esteem and confidence, (no longer can the union exist,) it would attach each individual sufficiently, it is presumed, for every good purpose; while a union of soul, and a perpetual communication of intelligence, hopes, fears, conflicts, oppositions, mercies, and prospects, would, like the circulation of the blood, spread life and impulse throughout every part of the body."

Regard to the interests of the Society, and deference to the opinions of those whom he highly esteemed, induced Mr.

Chamberlain to accede to this plan, and to add to his missionary labours the charge of a secular concern. Instances are recorded in holy writ of persons engaged in the propagation of the gospel labouring for their bread; this was the case with the great Apostle of the Gentiles: all, therefore, that is necessary to defend the propriety of such a step is, to ascertain whether it was absolutely requisite. The posture of affairs at that time seemed to require the adoption of some such measure; and since there was no actual experience to urge against it, as being of an injurious tendency, it was thought worthy of being tried; and from the results we are to form our opinions of its utility or inutility. Judging from a review of Mr. C.'s journal, in which frequent allusion is made to this subject, we conclude that it is not desirable for a missionary in this country to be involved in a worldly calling, and much less so for him to enter on a business with which he is totally unacquainted. Instances may occur, in which it may be proper for him to attempt something for the support of himself and family; but even then the first inquiry should be, whether he cannot turn to some account the knowledge already in his possession, and apply it to the moral improvement of the people among whom he is placed. Attention to business did not cause Mr. C. to neglect his missionary work—a thing which can be expected seldom to happen;—but it sometimes unfitted him for engaging in it with that freedom from care, and that energy of application, which he so much desired. Business brings a man into close contact with the very worst part of the character of the natives. Enough may be learned of their depravity from general observation, and from the little which all Europeans are obliged to have to do with them as servants, without being obliged to feel the dreadful duplicity and chicanery of which they are every day guilty in mercantile affairs. And the circumstance of being continually disappointed, deceived, and cheated, must inspire in the mind towards the objects of offence, feelings very different from those which ought to be experienced by one, whose chief business is to seek their eternal salvation.

The *reasons* urged in favour of this project are worthy of notice: it was supposed that by its operation employment and

protection would be furnished to the Hindoo converts. To know how to act towards inquirers and converts has been, and still is, a source of no inconsiderable anxiety to missionaries in the east. To leave them unprotected, when cast off by their relations and friends for professing their belief in the gospel, is repugnant to the best feelings of a renewed mind; and yet to engage in all such cases, to furnish an employment by which they can make provision for their temporal comfort, opens a wide door for deception, and cannot be done except by those missionaries who are in some line of business. It is inculcated in the Scripture as the duty of those who receive the gospel to contribute to the wants of those who preach it; but to our knowledge, there is no passage which intimates, that it belongs to an evangelist to furnish work and protection to those, who may be brought to the knowledge of the truth through his instrumentality. What then is to be done, and how are they to be treated who lose their caste and their friends for the sake of the gospel? It may be replied, that missionaries must do what they can, till the profession of Christianity becomes general, when the exigence will no longer exist. This is cutting, rather than solving the Gordian knot; for it is certain that the number of converts will far exceed the means that can be commanded by the friends of missions, long before they affect the general population, unless the Lord should proceed in a miraculous manner to convert "a nation in a day." It allows, however, for the use of experiments; and perhaps all that can be done for many succeeding years, will be to employ these, and mark their effects: and because those which have hitherto been tried have not completely succeeded, we must not conclude that the case is irremediable, but must hope and trust, as the emergency increases, that the great Head of the Church will, in due time, give to some of his servants a clear insight into this intricate subject, and a knowledge of the way in which existing difficulties may be removed.

The *advantages* resulting from one part of this plan were considerable. The gospel was preached to a very great extent, native preachers were actively employed in circulating the word of life, and intelligence was communicated from one

station to another, which kept up the life and spirit of the Mission. But while that part which related to the spread of the gospel was productive of general good, that which related to secular affairs was not sufficiently well defined, to accomplish all the objects at which it professed to aim. The union was of too vague a nature to withstand the corroding influence of those occurrences to which it gave birth. The statement that all were to form one body, to be subject to the same rules and allowances, and to contribute according to their ability to one common fund, implied one thing; and the circumstance that all were to be dependent on the centre station for their supplies, to render to it a monthly account of receipts and expenditures, and to be amenable to it for the whole of their conduct, indicated another; so that it was not easy to determine what was the specific relation of the other stations to that at Serampore. Things conducted on principles so indefinite, could hardly be expected to produce all those important advantages which had been anticipated. We may, however, spare ourselves the labour of expatiating on the incoherencies of this plan, as no great credit is due to the sagacity of him who discovers the defects of a theory after it has failed in practice. It is sufficient to observe, that it has been now proved, by the experience of nearly twenty years, to be most conducive to the happiness and usefulness of stations, to be independent of each other; and of missionaries, to be accountable, not to their fellow labourers, but to the Society with which they are immediately connected. This does not prevent them from availing themselves of the advice of those who are more experienced in the work, but rather urges them to seek it, from a sense of their own responsibility; while it leaves them at liberty, after having consulted their venerable predecessors, to pursue such measures as they conceive most suited to their own talents, and most likely to advance the glory of God and the good of men, without laying them under the necessity, from the fear of being misrepresented to their friends, of entering into schemes to which they have no predilection. It is scarcely necessary, in the present state of things to apologize for these observations, connected as they are with our subject. Missions are yet only in their infancy:

every plan, therefore, designed to extend their influence, whether it has been successful or unsuccessful, after a fair trial, is important both to societies and individuals, as its results may enable them in future to adopt such a line of conduct as shall be most exempt from inconveniencies, and most likely to secure permanent advantages.

Having noticed Mr. C.'s station, the reasons which led to its election, and the relation to which he stood to Serampore, we now proceed to the narrative of his labours. Before finally removing to Cutwa with his wife, he had to proceed thither to build himself a house, and make other necessary arrangements, which took him about two months to accomplish. During this period he was not inattentive to his great work, but was constantly engaged in preaching or teaching, as the following extracts from his journal sufficiently indicate.

"May 5th, 1804.—Left Serampore on Thursday morning, after a great deal of anxiety and trouble of mind from the dilatoriness and neglect of the servants; and now have the mortification to find, that the chief things are forgotten. Arrived at Sooksaugur late in the evening: went to Petumber's, and found him well; but Holadar was not there, whom the brethren had sent a week before. I inquired of the old man respecting one who was baptized lately, and heard something unpleasant of him. It appears that he had hope of getting money, and being disappointed, had not been with Petumber the two last Sabbaths.

"Last night stopped at Eeshwurgunje, and had a very great storm, loud incessant thunder, vivid lightning, violent wind and rains. Our situation was rather uncomfortable. I gave room to the people inside the boat, that they might not be exposed to the rain; and did not undress myself, that I might be in as little room as possible.

"8th.—Arrived at Cutwa on Sabbath-day; was very poorly, having taken cold in the storm and rain, and am not much better now. I went into the bazar, and spoke to a number of people: some were very noisy; many returned with me to the boat, where I was continually talking and distributing papers till night, when I found myself so weary that I could

not talk with the boat people, but was obliged to lie down, and was so poorly that I could not sleep. I had much trouble to get a place where we might remain, the town having been very lately burnt down, and all consumed. In the fire, I am informed, twenty-seven people were burned to death, and cattle, cloth, rice, and every thing destroyed. We succeeded in procuring a place, in an old building, which, if I understand right, was the Nabob's *Cuchery:* it is going to ruin; however, it is a tolerable makeshift. We, Bengalee fashion, cook and live all together. This morning I went round a great part of the town, and stopped in two places, and had much conversation. One Brahmun inquired where Jesus Christ was. I answered, in heaven: he wished to know in which heaven, saying, that there were many heavens, and if I could not tell him which, how could he believe: I replied, that their shastras might say that there were many heavens, but how did he know that they were true? Talking with him gave me but little satisfaction; but afterwards I had some comfort in publishing the word of life to a number of people in another place. Here are crowds of people, some blind as bats, and insensible as stones; others careless and indifferent: a few others seem rather more serious. I think that a school may be set up here to advantage: some children have been to me this morning to pay me their respects, with whom I am much pleased.

11th.—Yesterday morning I went to Kalicundra, to see the place which had been recommended. I was disappointed in not getting a horse, and went on foot. I was informed that it was but a few miles distant, but found it a long way, little less than eight kross. A part of the way the sun was very hot, and very hard to endure. I then found the worth of clouds and shady trees, the latter of which are here met with at very short distances, and are the resort and refreshment of travellers, when all besides is like an oven, without a cool reviving shade. No gentleman's park in England is so adorned with fine clumps and groves of trees as this country is in general, and especially the parts where I have been the last two days. The tanks, or reservoirs for water, which are larger than fishponds in general, are met with at very short

distances. England is superior to this country, both in buildings and in roads. The roads here are like a by-road through an open field, and the houses are mere huts, inferior to the meanest buildings in farm yards, such as the pigsties, &c. A poor man's house in England is far superior, both for convenience and cleanness, to the abodes of the generality of the rich here.

"Having left the Sirkar behind, I stopped by a tree at the entrance of the village, and waited for him. A number of Musulmans came round; and when I had rested a little, I told them of the way of salvation by Jesus Christ: this was news to them, which they said they had never before heard. All were very attentive, and some heard with much apparent seriousness. After much conversation I went to the other villages, and was soon surrounded by numbers of Hindoos. I felt much wearied, and refrained a while from speaking, but was soon constrained to begin to tell them my errand. I continued discoursing with the people all the afternoon, and many heard with great attention. When it was cool, I went about the village to see two or three spots of ground, and was followed by nearly all the people of the village; after which I sat down on a bank, and spoke to them as seriously as I was able, and earnestly invited them to come to Jesus Christ, and then dismissed them, being myself delighted with the work, but much wearied in body. They procured me a khot (or bedstead,) which they prepared by laying a mat upon it; and I slept soundly, which is what I have not done since I left Serampore. Rose early in the morning, intending to return while it was cool; but could hardly persuade the people to go, for fear of robbers. However, we walked five or six miles before sunrise. On the way I stopped and talked with a man and some women, with no small pleasure: one woman replied very pertinently. Afterwards I sat under a tree, and talked with a Brahmun, a gooroo. I asked him what he did for his disciples, whether he sought their good, and then said: 'Hear, Brahmun, I will tell you what you do. You put the Sudra down, and exalt yourselves; such is your pride. You keep them ignorant, and take their money, being greedy of gain. They stupidly obey you, as a monkey dancing does the

words of his master. Don't you see, Brahmun, what deceit and fraud you practise?' This he acknowledged. I then exhorted him to forsake it, informed him of the Saviour, and left him, giving him a tract or two to read and examine.

"The heat was very great, and the latter part of the journey was laborious to me, who have not walked so far since I left England. I was quite tired, but believe I am now no worse for the journey, but perhaps something better.

" At Kalicundra there are a number of people, and it is surrounded with villages, and has a market twice a week; and were this country, like England, christianized, it would be a delightful situation: but as our work is to aim at a general diffusion of knowledge among the thousands, I may say millions of Bengal, a large city by the river side is, I think, a more suitable situation. On this account I feel a great reluctance to leave Cutwa, though there are some inconveniencies which cannot be removed; but all, I conceive, may be easily surmounted, and many superior advantages will be there enjoyed. There are many people, two or three thousand inhabitants at least, and perhaps double the number; and every day hundreds coming from the surrounding country to the bazar and to Gunga, who hearing the word of life there, may return home with the news of a better Saviour than Gunga, and be the means of exciting others to inquire. But in the country, there are not such advantages. By keeping a horse, it will be an easy and delightful work to itinerate to the country for twenty or thirty miles round; and at home we shall never want employ.

" 12th.—Last night several people came, with whom I conversed about the way of salvation, and they were very attentive. I am in hopes that when every thing is settled, the people will be continually inquiring and coming for instruction.

" 13th.—Went into the bazar. A Brahmun asked me where I was going, and with him I began to discourse. Numbers instantly came round: some asked questions, some started objections, which I, sitting on a morha, (or stool,) endeavoured to answer or remove. One man said, that the Sahibs had come and taken their country, and had not told

them the news concerning the world to come. Why was this? were not they sinners? I replied: 'All mankind are sinners; all need a Saviour, whether Hindoos, or Mussulmans, or Europeans. You seek riches, so do Europeans; nor are many of them concerned about your or their own eternal good: and as I preach to you that you need a Saviour, so should I preach to them, had I opportunity. But why do you speak ill of the Sahibs? Has not their coming into this country been for your good? Is it not better for you than when the Nabob governed?' All replied: 'True, Europeans do not take our money, and murder us.' I then said: 'If the coming of the Sahibs has been for your good, as you all know, you ought to be thankful.' After this I declared unto them the way of salvation, the folly and sin of idolatry, and exhorted them to consider and examine all things. As I was returning, I saw some people sitting close together in a shop, one of whom had been reading the Mohabharut, and had the book lying by him. I inquired what there was in the book: the Brahmun replied, the words of salvation. I endeavoured to shew them their error, and informed them of the true way, told them of the incarnation, life, miracles, death, resurrection, and ascension of our Lord Jesus Christ, and of the command that he gave his disciples to proclaim the gospel to all the nations of the earth. A Brahmun heard what I said concerning the daibtas with good humour, and what I said about the Saviour with attention. Some wanted to see Jesus Christ, and then said great things of the daibtas, all of which shewed the great delusion into which they have fallen. At night some came to me, with whom I had much conversation. One said, that I could not shew him God; but that they, by sitting a certain time, could bring God into the midst of them. I replied, that nobody could see God, and that what he had stated was a great mistake. I asked, 'How do you know this? you have never seen it done, and what you have never seen, how can you so positively declare? What! can you command the holy, the great God? Is he who made the heaven and the earth, at the beck and nod of miserable sinners? Consider the folly of your assertion, and repeat it no more.' I then read to them part of the 7th chapter of Mark, and explained

it, sung a hymn, and dismissed them with prayer, in which I had some liberty and freedom of speech: a few took some papers, &c. O that their darkness may be enlightened! O 'tis painful to see how greatly they are deluded, to see how gross the darkness is which covereth these people! O God of heaven and earth, arise and plead thy own cause!

"14th. Monday morning.—Went into the town last evening, and stopped at one place, preached to a number of poor people, but few of whom were attentive; afterwards, as I was passing by a merchant's warehouse, where there were many people sitting, they invited me to sit down, and made a few inquiries, to which I replied, and told them of the only way of salvation. On my return, a few came, to whom I talked, read, and explained. It grieves me to be so unfeeling towards these poor deluded people, to be so far from God, to feel no more of the love of the Lord Jesus Christ, constraining me to devote my whole soul and body, my all unto him, who oved poor sinners, and gave himself for them. O that the love of God were shed abroad in my heart, then should I have comfort and encouragement in every vicissitude and discouragement!

"15th.—I have had some liberty in speaking, and some have heard attentively. A poor old man expressed much gladness in hearing of the Saviour, which was to me a little encouraging. 'These are good words,' said he; 'hearing these I get knowledge, and my mind gets good, it becomes soft. I am old, my days are few: hearing you, Sahib, I shall get good, and I will hear you as often as I can; I will come again and hear.' In this manner he spoke with so much apparent simplicity and pleasure, that I could not but be encouraged. If this poor man's soul be gained, O what a recompence!

"18th.—I have been prevented from going to the bazar to-day, by the people's coming to me to hear and inquire.

"21st.—Have been poorly the last few days: I eat with no appetite, and am deprived of sleep at nights,—the effect of a cold, I believe, which has been on me ever since I arrived. Have been much affected in reading a small tract on the

death of the venerable Mr. Clark.* Ah, dear man! his was a long, and, blessed be God, an honourable pilgrimage in this world: now he rests from his labours, and his works follow him. His stay was the Saviour, and his most encouraging evidence, communion with God. O my soul, were this but thy case!

"22nd.—Hundreds of people are now encamped under the trees just by me, who are come from a great distance, and are going to Jugunnauth. I have been among them, have preached the gospel, and told them of the sin and folly of going on so fruitless an errand. Some heard attentively, and with apparent conviction, among whom were many women, which gave me much pleasure, as these poor creatures have but little opportunity of hearing of the way of life. I asked, Where are you going? They answered, To Jugunnauth. Who is he? what is he? What shall you gain by seeing the Ruth?† They replied, We shall get future good. How can this be? He can do nothing for you; for he cannot move himself. He has eyes, but cannot see; ears, but cannot hear; and if you pray from morning to evening, and from evening to morning, he cannot hear. He has a nose, but cannot smell; a mouth, but cannot speak; hands, but cannot lay hold; feet, but can neither run nor walk. He can neither hurt you nor help you. Why then are you so foolish as thus to mock the holy God and reproach your Maker? Who made you? who gave you birth? did this Jugunnauth? No, many exclaimed; none said, yes. Why then do you worship it? You go to Jugunnauth, sinful: and if God suffers you to return, you will be great sinners. Hear, and I will tell you good and true news, by which you may obtain salvation,—news from the true Governor of the world. Here I proclaimed the good news of salvation. It seems that there will be an immense assembly at Jugunnauth this year, as the English have laid the way open: before, it

* Pastor of the Baptist Church at Crockerton, who died at the age of ninety-one.

† This is a monstrous carriage in which they place the idol, while thousands of men draw it with two immense cables, many of whom, I am informed, are crushed to death by the crowd and the wheels, who, they ignorantly presume, go immediately to heaven.

was shut up by a tax not very light. By this, these credulous people suppose that the Sahibs regard their daibtas. Because it is the custom of the Hindoos to take oath by the water of Gunga, many people think that the Sahibs believe in Gunga, and it is with difficulty I can persuade them otherwise. I believe that there have been some Sahibs who have given offerings to their daibtas, which has produced much mischief. O the disgrace to see a European become a heathen!

"23rd.—I purposed going out to the people, but was prevented by a goodly number coming from the other side of the town, who sat down round me, to whom I endeavoured to make known the Saviour. While I was narrating the miracles, death, and resurrection of our Saviour, I perceived their attention much arrested, which gave me inward joy. I expatiated on the love of God to sinners displayed in the death of his dear Son, which they seemed to feel, and, blessed be God, I felt a little. After much conversation, I dismissed them with prayer. It gave me pleasure to see one man, who had been with me many times before, and had grieved me by his blindness. O Jesus, say Ephphatha, then will his eyes open, and he will be my joy!

"24th.—This morning a number of people assembled on the ground that we have taken, attended by two or three full of malice and wrath, and put a stay to the work. I ordered my men to their work, but in vain; none would mind my word. I spoke both mildly and sharply, but to no purpose. At this time a merchant with whom I was acquainted came, and in a very becoming manner spoke to the people, and endeavoured to appease them, and afterwards talked to me, wishing me to take another place, and took me to see it. The place might do, but it is at a distance from the town. In my trouble I am thankful for some encouragement and hope: several people have been to inquire of me respecting the way of life. They heard two days ago that there was a Sahib at Cutwa, who shewed unto people the way of salvation, and they immediately wished to come and see what might be obtained for their souls. These inquiries were very pleasing, and their simplicity and attention gave me no small comfort,

which was a relief to my soul: before, I was deeply immersed in anxiety and distress.

"25th.—This morning the Surdar arrived, and talked with the people. I told him, that if they would make satisfaction for the loss, I would remove to the spot of ground which had been pointed out; and if that would give peace to others, it would satisfy me. The Sircar is now settling the business. It will not be a bad situation, especially when we have settled, and made a little improvement.

"27th. Lord's day.—A dull day. Overwhelmed with sin and distress: my spirits have been very low, verging nearly to deep melancholy. Nothing seemed to be capable of comforting me in this world, and death appeared to me desirable beyond every thing, having a little hope left that God will pardon my sin, vile and hell-deserving as I am, through the rich merits of the Saviour's blood. In reading dear Brainerd's Life, I found that his experience, as it respects melancholy, was somewhat similar to mine, but in other respects far different. The light of the Divine countenance he often enjoyed, which seems to be debarred from me entirely. O wretched man that I am, who shall deliver me from this body of sin and death! In the morning had public worship with the servants, and some others attended. Afterwards went and published the word of life to a number of people on their way to Jugunnath: some of them came from Malda, and had heard the gospel, but to no effect. This evening a number of people came to me, with whom I conversed with some little comfort. Sung a hymn, and prayed with a few. At night the servants assembled, to whom I spoke the word of life with some feeling.

"30th.—At my new house. Came here this morning, assembled all the servants, sung 'Kee aro,' read a chapter, and prayed. A number of other people attended, and all seemed struck with the hymn. O may the Lord here begin his work. I bless his name for giving me a place, or rather for taking a place to himself. Now may he begin his work. One man came from the other end of the town to worship this evening, which is more than a mile distance.

"31st.—This morning had a great number of people at worship: a little time afterwards, a Brahmun and two or three came to see me, to whom, and to a number of others, I spoke the word of life. The Brahmun appeared very attentive, and said that he knew they were all in darkness, and that the shastra we have brought is the true one. I am come from Serampore, said he, to stay with you, and I have left all my friends to seek the truth; and when these people are gone, I will tell you all. I took him aside, and had some conversation with him. He told me that he had heard of these things a long time, and had conversed with Mr. Carey; and that his friends, knowing this, had manifested much displeasure, and told him that they would not admit him into their house, if he had such thoughts. Hearing that I was come to Cutwa, he resolved to leave all, and come to me for instruction: accordingly he left them, without telling them where he was going. He arrived here last night, and came to me this morning: he is now gone, but told me that he would come in the evening, and stay with me. I have hopes and fears. I told him that I hoped he had well considered the matter: he replied, 'If I had not, should I have forsaken all to come here? My mind is afraid of sin, and I wish to stay with you, and to know all your shastra. Whatever you say, I will do.' I assured him, that by believing in Jesus Christ, he would get no wealth; but if he was really sincere, we should never forsake him, and that God would protect him.

"June 2nd.—Yesterday we had a tremendously awful storm: the wind, the thunder, the lightning, the rain, all were dreadful. God mercifully preserved me, and all about me, though we trembled for the house, and feared that it would be carried away. I conversed with the people as seriously as I could; but though Jehovah's hand was lifted up, they would not see. Alas! sinful man neither fears the wrath that can strike him dead in an instant, nor admires the mercy that keeps him alive every moment!

"3rd. Lord's day.—This morning I spoke to a number of people concerning the folly of idolatry, the evil of sin, the necessity of the Saviour, and the fulness, freeness, and sufficiency of the death of Christ, to which they attentively

listened. After this I had a pretty little congregation, to whom I read the parable of the sower and the tares, which seemed to take their attention greatly, and I felt somewhat earnest and compassionate in addressing them: while engaged in the exercise, the Brahmun who came before, and gave me such hopes, came again. I was revived to see him, having had many anxious thoughts about him, not knowing whither he was gone. He says, that when he left me, he went into a shop, and while he was sitting there, saw his brother pass by, who had just arrived, seeking and inquiring for him. On this he went to the house where he lodges, and hid himself, fearing lest he should be taken. Now his brother is gone, and he has ventured out: he says that he has written a letter to Serampore, telling them that he is gone to Benares, and that they must not expect him for two or three years. I told him that he had written falsehood, which was a great sin; that he should have come to me, and I would have advised him. This damped me, and to-day I have not all the hope I had: but much is to be borne with; if the work be real, it will be manifest.* The man at whose house he lodges came for him, but for what I know not. I have many fears, and but little hope. O Lord, do thou work.

"4th.—Have had several opportunities to-day of speaking concerning the true way of salvation. At the morning worship had a pretty little congregation. This evening a great number of people came to see me, to whom, sitting in my chair, and they around me on the ground, I spoke concerning the Saviour. They were very attentive: some to all appearance inquired seriously, and I had some comfort in the midst of my troubles and great anxiety.

"7th.—The person came to-day to inquire about the way of truth, who about a fortnight ago came with four or five others, all of whom heard with very pleasing attention. This poor man can read, and seems to have a very unsettled mind. He is a worshipper of the idol Krishno, in whom he places

* It does not appear that the convictions of this Brahmun terminated in any thing satisfactory, which shews the truth of our Saviour's declaration: "Many shall seek to enter in, but shall not be able."

great faith. I had much conversation with him, and have some hope. He says that he wants to get love; that he has worshipped Krishno a long time, and has not gained it. I told him of the way to obtain it, and he listened to what was said with great seriousness. He said, that none of his friends would look on him, if he came into this way. I gave him the relation of the young man in the gospel, which he read and understood. He staid with me two or three hours, and I endeavoured to instruct him: this evening he came again. I have been wholly employed the latter part of the afternoon and this evening, in publishing the word of salvation to numbers of people, proving, exhorting, and inviting, with scarcely any intermission. Multitudes heard very attentively, and with apparent conviction. The sight gladdened my heart, and enlivened my spirits beyond what I have felt for many days: some staid to worship. O God of mercy, begin thy work. It is my delight to speak thy word of love. O incline the people to come to hear thy holy word, and teach me how to speak it acceptably in thy sight. Blessed be thy name for a refreshment in this wilderness, dreary as it has been, and still is. I am continually surrounded by a number of children and people, who follow me wherever I go.

"9th.—A very heavy rain fell here this evening, a blessing to the earth, for unthankful man: during the rain my house was full of people, to whom I spoke concerning God, and the Saviour. Was enabled to make the people understand, by using similitudes. 'Your heart is like hard ground, that has not been ploughed, and which it seems impossible to plough: the plough will not enter it. Yet the husbandman tries, he endeavours; but his efforts are almost fruitless, till the rain comes, then all is easy; he ploughs, sows, and finally reaps: so your hearts are like dry ground, and I am like the husbandman; I speak to you the words of truth, endeavour to make you sensible of your sins: but alas! it appears to little purpose, your hearts are not softened to receive the truth: yet I am not without hope God may pour out his Spirit upon you, and then all will be easy; you will hear with joy, receive the truth in love, and shew forth to all the fruit you have obtained. The blessings of God are like showers of rain.

If after the rain, the land be not ploughed, it will become harder; so if you now neglect the way of salvation, it may be that your heart never will be softened, but will only become harder, and so be fruitless.' I had some pleasure in talking to them in this way, and they appeared to understand.

"11th.—Yesterday I preached twice. A number of people, besides the servants, attending both morning and evening. A Brahmun and another man, both more intelligent than most I have met with, heard with apparent conviction. The Brahmun said, that the worship of the daibtas was sin, and that God is worshipped by the meditation and thoughts of the heart. The other man, hearing that the people must forsake sin, said, That no Bengalee will ever do. Lying, and covetousness, and deceit, none will forsake. I read them the account that David gives of the folly of the idol-maker, which this man, with more merriment than seriousness, explained to the people. Thus the people are every day hearing of their sin and of the Saviour. Who can tell what may take place? Great things, I hope, to the glory of the great Jehovah's name.

"14th.—In the evening I talked to the people as usual, and some heard very attentively. One man said, as there were great people who were the head, so there were many inferior people, and in this manner were the daibtas and God. I replied: Don't you see that there is a necessity for judges, collector, &c.? The Governor General cannot do all; he needs this help; but who can help God? With him is boundless power, and no inability at all.

"18th. Lord's day—This day I have had full employ, without time to eat, from morning until now, it being a Hindoo day of worship. People assembled from all parts to bathe in Gunga, and to make their offerings. Some said that there were 20,000 people, which I think very possible. All the houses, warehouses, gardens, and other places, were full, and the streets and roads crowded with people going to the river or returning from it. I made several stands among them, and published the word of life, and exhorted them to forsake their folly and fruitless deeds, and to turn to the Lord. Once I prayed among them, and felt my mind very earnestly desirous

of their salvation. Afterwards I conducted the worship of God at home in the open air, the house not being large enough to contain all the people. They sat around, and heard with much seriousness, which gave me great encouragement. I have never seen so large and so settled a congregation before: the sight highly delighted my soul. God, I hope, will indeed and in truth bless his word to some of them. I suppose that there were 300 people at least. I preached from that part of our Lord's sermon concerning treasuring up heavenly gain, and avoiding earthly cares, which they appeared to understand.

"23rd.—Having been very poorly for several days, I have been inactive, in a great measure. This week some people have been to inquire. One man, a Brahmun, came two or three times: he is one who disbelieves the shastras commonly received, and secretly despises them, but publicly walks according to them.

"24th. Lord's day.—This morning a number of people besides the servants attended worship, and afterwards some staid with me, and others came; so that I have been speaking more or less for three or four hours. Some Brahmuns have just left me, one of whom, an old man, came from 10 miles distance to inquire. He read the gospel with some feeling, and appeared to be sensible of the falsity of the Hindoo system. Last evening I had a number of people, to whom I spoke the word of life. O to be able to speak to them with all that affection and compassion which was so evident in our dear Lord! I desire to bless the God of mercies for the house which is thus far prepared, so seasonably, and without any accident. O may the word of the Lord be proclaimed here, and many people crowd to hear it, till not only Cutwa, but all the country around, shall be enlightened by the gospel!"

On Tuesday the 26th, he left Cutwa for Serampore, staid there two Sabbaths, and returned with his wife on the 9th, of July, and arrived on the 12th late in the evening. The night after they arrived, which was the first they slept in their new habitation, they were incommoded by a circumstance, which he thus relates:—"The first night we were alarmed by a great

noise made by our watchman and people. I arose, and asked what was the matter. They said, that the robbers were near; that three men were just by, and a number more at a distance. I felt but little fear, except about my wife; I was concerned lest she should be frightened. I ordered them to be still, but to no purpose. The alarm was continued for some time, and by degrees subsided. I first thought that it was a plan of some people who wanted work: but now am more inclined to conclude, that it was a plan among our servants, to induce us to keep others. O the wickedness and deceit of this people!"

When he was settled, he continued, as before, to preach in the streets and bazars; but this did not form the whole of his work; he kept an open house, and had people visiting to inquire after the truth, and the new plan of salvation, at all hours in the day; so that from morning till evening, he was frequently employed in conversing with them. His situation now very much resembled that of Paul's at Rome. "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the Prophets, from morning till evening. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxvii. This coincidence in labour cannot fail to strike any one in the perusal of his journal.

"July 14th.—After our arrival, multitudes of people came; and many, I suppose, were moved by the curiosity of seeing my wife. On Sabbath day I preached twice, and had a good congregation both times. O that God may carry on his own work with power! I fear that some do not appear so concerned as they did.

"18th.—Yesterday had some people, at different times, from places at a distance, to whom I endeavoured to make known the good news of salvation; and in the evening a number of people came, with whom I had much conversation. One man said, that God did every thing; man did nothing,

neither holiness nor sin. I spoke sharply to him, and assured him that his were very wicked words, for which he would be called to give a strict account. If you speak ill of the Governor General, will you not be afraid? But how much more ought you to be afraid of speaking words so much to the dishonour of the holy God? Repent of this sin, and never utter such words any more.

"20th.—I was afraid that nobody would have come yesterday; but in the evening the sirdar and merchant came, who asked me what was the discourse of the day. I replied, that in reading the word of God, I find new matter for discourse every day. Let a man be ever so studious, he will never be able to fathom the depths of divine things. Studying the word of God, he will continually be finding something new. This led to a pretty long conversation about Christianity, and things connected with it, to which a great number listened.

"27th.—Have had several people to inquire, to whom I have spoken the word of life; but being busy about other things, I have not noted down particulars. Last Sabbath preached twice: had a great number of people in the evening, among whom was the native justice, who came in his palanquin with a number of attendants.

"Aug. 2nd.—A few days ago, some Brahmuns and others came, and inquired with apparent anxiety, why there was no rain,—why God did not send rain, that there might be rice. I replied: 'It may be to punish you for your sins. You have long been unthankful, and have mocked God. God has given you being, has preserved you, has supported you, has sent you rain, and the earth has given you its fruit; but you have ascribed it all to your daibtas, and have forgotten and reproached your Maker, and provoked him to anger. Now he is mocking you. Let the daibtas give rain, let them help you in your extremity. Go unto them, let them deliver you. If God thus speaks unto you, and deals thus with you, is it unjust? How can it be? You have only the proper reward of your conduct.' —'But Sahib, will not God send rain?'—'That I cannot say. He is a jealous God, and it may be that he will not; he is a God of mercy, and it may be he will be mindful of the land.' I afterwards endeavoured to make known the Saviour, and

exhorted them to repentance. I had a pleasant opportunity just after dinner, in telling them the things concerning their salvation. They listened to the joyful news, and wondered when they heard of Jesus our Saviour. This gave me much pleasure, as it is but seldom that such an opportunity occurs.

"3rd.—This day people came from different towns to inquire, with whom I had much conversation, and was enabled to speak of the Saviour with some comfort and delight. Several people from the town heard attentively; but I have great fears lest they should be prejudiced, like the people at Serampore. Some women attended. Two young men, who came from a town six miles distant, gave me much encouragement. One reads very well. I gave them papers, and shewed them the Testament, which I promised them when they came again.

"13th.—Last week many people came to inquire, every day some, to whom many tracts were given, and three Testaments. On Saturday a lad came from Patulee, a village eight or nine miles distant, for a Testament: he said that he came on purpose, and was sent by a man, whose servant he was. He read well. I gave him some tracts, and a Testament for his master. Yesterday I preached twice at home, and had a number of people in the evening. Went to the town in the morning, and addressed the people in three places, and endeavoured to preach the gospel to the multitude; but it is very difficult at times to bring in a word, through the loquacity of the Brahmuns. I perceive that Satan is stirring old Prejudice, and setting them at variance. May Immanuel disable him, and bring him to the ground.* Two Brahmans came from Patulee, having seen the papers and Testament which the lad took away. I had some conversation with them concerning their eternal salvation, and was comfortable in the work.

"20th.—Yesterday it was very hot, and I did not think it prudent to go into the town. Preached twice at home, and in the evening a great number of people attended. Read the parable of the rich man and the beggar, and had a comfortable opportunity; was enabled to speak with more than common liberty. The people appeared more than usually attentive. I

* Referring to Bunyan's Holy War.

am encouraged to see them come to hear. O Lord, it is thine to give them the hearing ear and the understanding heart.

"27th.—Many people have been here since I wrote last; some every day, with whom I had much discourse about the truth. Yesterday preached twice: in the morning some attended, and in the evening many more. At the former I read the 20th chapter of Exodus, &c. and endeavoured to explain the ten commandments to them: at the latter read the tenth chapter of Acts, and had much liberty of speech; and addressing the people, was enabled to make them understand in what way Jesus Christ is the surety and propitiation for sinners, and felt much tenderness and compassion for their souls!

"31st.—This week few people have come. One evening a few came, to whom I published the news of salvation. This morning a Brahmun came to hear, and heard with great concern, and without appearing inclined to oppose. While I was talking with him, three others came; one of whom, a young Brahmun, has been twice before, and another once. They heard with uncommon attention, and apparent approbation, which enkindled in my breast all the pleasurable feelings of love, compassion, and desire for their good. I long for the redemption of their precious souls, and hope in God, that he will indeed shew them mercy. O to have these feelings continually! Dear souls, I cannot express the joy I feel in the prospect of their salvation, nor the pain it gives my breast, when I hear that they may not hold on, but be turned aside by some device or allurement.

"Sept. 2nd.—Preached from the first Psalm this morning: several people attended worship. Afterwards went into the bazar, and at the invitation of a person sat down in a shop, and a number of people collected round, to whom I conversed with freedom, and published the glad tidings of mercy without interruption. Of all the opportunities I have had in the bazar, none was like this. None of the wicked Brahmuns came to oppose, but from the beginning to the end all appeared attentive. I invited them to come to me here; and by the time I arrived, two of these men came, with whom I read and conversed till twelve o'clock. One said, that he came from Beerbhoom, and the other from Natore. Blessed be God, I am refreshed in the work."

The day after writing the above he commenced a letter to Dr. Ryland, dated Sep. 3, 1804, which contains a general description of the state of things at Cutwa, and also many interesting particulars not mentioned in his journal.

"This place is about seventy miles from Serampore, by the Hooghly river. Here I have procured a spot of ground, perhaps about two acres, pleasantly situated by two tanks, and a fine grove of mangoe trees, at a small distance from the town. It was with difficulty I procured a spot. I was forced to leave one, after I had made a beginning, through the violent opposition of the people. Coming to this, opposition ceased; and therefore I called it Rehoboth; for Jehovah hath made room for us. Here I have raised a spacious bungalow, forty-two feet by thirty-five. Comfortable accommodations for our families may be made, if necessary. Our dear brother Fernandez formed the plan. Its expense will be considerably greater than what we calculated, being little less than six hundred and fifty rupees. I have had some trouble to begin the little business intended to be carried on here; the people are so given to lying and deceit, that it is difficult to know or to fix any thing certain. The Sirkar will, I believe, begin today; and after it is begun, I think it may be conducted with no great trouble, and with no inconvenience to the mission, but, perhaps, with advantage, as by this we shall become more conversant with the natives.* Brother Tyso informed me that our brethren are coming. I am now looking for their arrival, with our brother Captain Wickes. There is plenty of room, and plenty of work here. I expect one or two will join me, which will be pleasing and encouraging. Not that I am unhappy, or lonely now; far from it. I think that we were never happier in India, or in better health. Blessed be God! We have not every thing at our command, as other Europeans: nevertheless our table is well supplied with provisions, and our cup runneth over. I sit and look around, and find no good lacking, but a grateful heart, and this is my lamentation.

* We have already stated, that the result was not according to this expectation, but that as it was in its commencement, so it was in its continuance.

"I left Serampore, May 3rd, and arrived on the 6th. Here I was alone two months; after which I went to Serampore, and returned in eighteen days with my wife, household things, &c. and we are now happily settled. I have made some proficiency in the language, being almost continually employed in speaking it. Almost every day I have conversations with the natives, who come to inquire and to hear. Some days I have scarcely leisure to refresh myself. We have worship every morning in Bengalee, which consists in singing, reading the Scriptures, and prayer. On Lord's days we have worship in Bengalee, at eight in the morning, and between four and five in the evening, when numbers attend. I also generally go into the bazar, and sometimes have long disputations; but here there is too much confusion and opposition to be comfortable. People are continually coming to our house, which prevents my going out. Some seem determined to oppose, others appear better inclined. It gives me great pleasure to endeavour to make known to them the word of life; nor would I change my situation for any worldly advantage. True, we are surrounded with them who know not God: we have no joyful assemblies of the saints to which we can resort, to unite in the reviving exercises of social worship; no private families where we can meet and converse to our mutial comfort and encouragement. No, we are strangers, and are accounted a strange people; we also dwell among a people of a hitherto strange language, but which is now becoming familiar: a people self-interested to a proverb—avaricious, proud, cruel, plunged into the depths of iniquity—delighting and wallowing in the vilest sins: a people, than whom, none can be more unpersuadable, fostering self-conceit, and the most delusive opinions; accounting wood, stone, mud, straw, trees, flowers, rivers, waters, &c. &c. God; and so worshipping these things, together with some of the vilest of men and women, as gods! This is our situation; yet, God be praised, we are not hopeless, nor comfortless. We know it is but for Jehovah to display his glorious arm, and then will our eyes be blessed with a wondrous sight. I anticipate the time when people shall come from the circumjacent villages and towns, flocking over the extended plains, to hear the word of life at

Cutwa, having forsaken their idols, their daibtas, &c. and taken refuge in the Lord Jesus Christ. I anticipate the day when the horrid din of idol music shall give way to the songs of Sion; when in the place of their filthy idolatrous songs, shall stand the sweet singer of Israel, in Bengalee array; when children shall delight to lisp the name of Jesus, and old men join the chorus, Glory to God in the highest; when their shastras and vaids, which have been so long the support of this part of Satan's kingdom, shall melt away like wax before the sun: and that precious fountain of truth, the Bible, shall be the glory of this land, and the confidence, comfort, and support of all the people! These things I anticipate, and am encouraged. Not that I am so sanguine as to suppose that my mortal eyes will behold it; but my confidence is, that omnipotent truth will fulfil the promises of unerring wisdom and boundless mercy. The knowledge of the glory of Jehovah shall cover the earth, as the waters cover the seas. The vision is for an appointed time; at the end it will speak, it will not lie; though it tarry, yet will we wait, because it will surely come, it will not tarry. For this bright day will we pray and hope, and labour to prepare the way that shall usher it in with all its resplendence, and dispel the gross darkness that now covers this unhappy people.

"It is with unspeakable pleasure and gratitude I acknowledge the receipt of your affectionate letter, dated March 2, 1804, which came this morning, (Sept. 24,) and which is the second I have received from you. I hope before this you have received two from me; but am sorry to say I have written no more. During the first year, confinement in the school, lassitude through the heat of the climate, and discouragement arising from other causes, unfitted me for correspondence. Now my situation is different, I hope to be more regular. The climate, it is true, remains the same; but I bear the heat better than last year, and have more leisure, and more frequent opportuities of conversing with the people. I shall therefore have more to communicate, and be better able to do it.

"I find a great alteration in my constitution since I was at Bristol. Then I could sit and study close for eighteen hours,

and not be fatigued; but now, after sitting an hour or two, my breast aches, and I am unable to proceed. I must arise and amuse myself, by looking in my garden, to observe the flowers, trees, and curious plants; or by going to my people to notice their work, advise with them, and give them orders. This I find necessary to support my spirits in a comfortable equilibrium, in order to attempt fulfilling the duties of my station. I look on the labours of my brethren with self-abasement, and regret that I cannot equal their exertions. They are instant in season, and out of season, night and day. Brother Ward has been poorly at times, for some months, and the heat seems to debilitate his frame; but not so, I hope, as to cause any serious apprehensions. Brother Carey was forty years old on the 17th of this month; but nothing indicates his age, except the loss of hair on his forehead: in other respects, he looks like a young man.

"After the death of our infant, my dear wife and I went to the house of brother Ignatius Fernandez, at Dinagepore. We were three weeks on our journey thither, and staid six or seven weeks with him, which was the happiest season we have had in Bengal. His heart is warm with the love of Christ, nor has he greater pleasure than when he is telling the good news of salvation to poor sinners. He supports a school, consisting of about thirty boys, some of whom could read the Scriptures, say the catechism, and sing several hymns. With these children I had great pleasure, and still feel a very great attachment to them. Brother Fernandez's situation is solitary, but far from discouraging. He preaches every Lord's day to his servants, and sometimes others attend; besides which, he has many opportunities of speaking to people about their spiritual concerns. He has a good library, and writes word, that a gentleman and lady there have lately had many religious books to read, which gave him hope that they were seriously inclined. Persuaded I am, that it is well he is there; and I hope ere long that a missionary will be placed somewhere near him, which will be an additional encouragement.

"Yesterday was Lord's day.—I preached twice in Bengalee. In the morning, our servants and three or four more

attended, to whom I read the xxth of Exodus, and explained to them the law of God. In the afternoon many attended, to whom I read Acts x. and explained it to them as well as I was able; but at present, I find it very difficult to make them understand, and as difficult to understand them. The best way of instructing them is by metaphors; but this requires ingenuity, and a flow of language. Yesterday afternoon, I had more than common liberty, and was enabled to use some metaphors which they understood, and evidently gained their attention.

"The Bengalee language is very copious, and regular, and easy to be learnt, especially with the grammar and books which brother Carey has prepared. The way in which he went to acquire it was rough indeed, but he has done much towards making it smooth, and is still doing more.

"It would give me great pleasure to be able to investigate the history of the Christians of St. Thomas, but at present I see little hopes of it. They are at a great distance from us, separated by people of various languages, and some of strange manners. Journeying, too, is a very great affair. Here are no stage coaches, no turnpike roads, no inns for lodging, refreshment or defence. Bengal indeed is intersected by numberless rivers, which are now navigable, and you go over most of this province by water; but from this country to others, there is not even this convenience. Mountains almost impassable, woods impenetrable, where ranges the royal tiger without dismay,—people deceitful and barbarous in the extreme, are circumstances, which prevent our going to those distant places. A gentleman, however, is gone to visit the Jews at Cochin, in order to examine their scriptures, and I hope he will be able to bring something to light by his mission. If he obtain an ancient manuscript, it is probable we shall see it.

"Last Friday was a day of refreshing to me. In the morning a Brahmun came, and said that he wanted to hear concerning Jesus Christ. I told him of the way of salvation by the death of our Saviour: he appeared to pay serious attention, and was not inclined to oppose. While I was conversing with him, three others came in, one of whom, a young Brah-

mun, had been twice before, and taken papers and a Testament. They also heard with great attention. I cannot express the joy I feel in the prospect of their salvation, nor the anxiety I have for them, fearing lest they should be turned away by some allurement, or frightened by threats. They wished to know whether I could find them a refuge, that they might be able to stay with me, and hear the Holy Book. I wished them to go to Serampore for safety, if they feared; and giving them a hymn-book and Pentateuch, I shook hands with them, and dismissed them. They said they would not take a dismission, but would stay with me always. O Jehovah, perform thine own work!"

After despatching this letter, he continued his journal as follows.

"Sept. 12th.—Lately few people have been to inquire, perhaps on account of the excessive heat of the weather. Yesterday two Byraggees came, and heard with considerable attention. They came from Beerbhoom. They will stay, I suppose, a few days. May the Lord put some good thing in their hearts. They are the first who seemed inclined to stay for instruction.

"14th.—Last evening had a number of people, to whom I declared the word of life. Many people were at worship this morning; and a young Brahmun came, who had been several times before, and given me considerable hope. I have felt great concern for him, and was much pleased to see him. He appears in trouble, and knows not what to do. His friends mock and revile him, and he is grieved.

"16th.—I am rejoicing in hope of the salvation of some. The two Byraggees appear settled and determined, and grow in knowledge. Instructing them is delightful work. I have been reading and explaining to them our Lord's sermon, some parts of which they well understood. The straight gate and the narrow way were familiar to them; and before I read to them, I heard one use the metaphors:—'The way to heaven is very narrow, it is one finger's breadth; but the way to hell is very broad, it is two hands. To go in this way is no difficulty; all are going in it: but to go in that is difficult, and few go therein. We have now found this way; 'tis

narrow, 'tis straight, and we will go therein, because it is the true way.'

"23d.—Went to Kazealee, and stopped under a tree, where some young Brahmuns wished me happy at their town. Here I had much disputation, and endeavoured to preach as much of the Lord Jesus as I could. Many people assembled, and some heard attentively. I find it easy to silence them, but hard to convince them. This is the work of the Lord. A young Brahmun said that the idol could see and hear, &c. I took hold of him, and gave him a gentle shake, and asked him if it could do so. All took this as demonstration, and laughed, and he was silenced. A few people attended in the evening; and in explaining the parable of the sower, I had a comfortable opportunity.

The principal occurrences of the next three weeks were communicated in a letter to Mr. Morris, dated Cutwa, Oct. 9, 1804.

"Since my first coming hither, I have preached the gospel to multitudes of people, according to my feeble abilities; and blessed be God, I have been encouraged in the work, and have sometimes rejoiced in hope. I delight to speak of our Lord, and am happy that I can now express myself with tolerable ease in Bengalee, though not so fluently as I could wish. Indeed, you can form but little idea, what it is to dwell among a strange people, and to be ignorant of their language. It cost me almost a year's woe.

"October 13th.—This is a time of great confusion and disorder. The Hindoos are mad upon their idols, and are now worshipping the wicked Doorga. I was engaged all the afternoon of yesterday in disputation with several Hindoos about their idols and their poojas. After exposing the infamous character of Doorga and Gunga, by a reference to their received history, I assured an old Brahmun, who waxed warm in the debate, that were such characters now living, they would certainly be hanged; yea, verily, all of them without exception! The altercation being ended, I had much conversation with him respecting the gospel, and he said that he had never heard such things before. I gave him some tracts, and he came again yesterday. I read to him the narrative of our Lord's feeding the five thousand, and of his walking on the sea; and

the old man confessed that these were the works of God. I then rehearsed the ten commandments, which he highly approved, but objected to the killing of animals, especially the cow. The Hindoos often mention this as an instance of great cruelty, though they can speak of burning a woman alive as an act of superior holiness!*

"October 15th.—Yesterday morning I saw a man gathering flowers for the idol; and as several Brahmuns were present, I said to him: 'Has your idol any eyes; can it see? Has it a mouth; can it eat? Why then do you bow down to it, and spread rice and flowers before it? Worship *him* who made the heavens and the earth, and forsake these lying vanities. Did he not make these flowers; and can you shew him one that he does not see? Reproach not your Maker with such vanities.' The Brahmuns heard attentively, took some papers, and professed to believe that there was but one God. At worship, an aged woman, with her two grandsons, came to hear the word. She paid great attention, and expressed her joy with many tears, much in the following words: 'O what happiness to hear such good words! I gained much instruction by hearing yesterday. I am ignorant—I am wicked—I know nothing—I will stay, and hear these good words. O what happiness! To-morrow I will bathe in that tank, and will go to Gunga no more!"

"I wish that I could inform you of the turning of many of these poor Hindoos to the true and living God; yet it affords me unspeakable satisfaction to be able to speak to them of the things which belong to their everlasting peace. I feel, however, such a want of love and compassion to the souls of men, in all I say and do, as fills me with confusion and astonishment. Alas! missionary sins are no common sins! And who can tell how awful is his doom, who, while preaching life to others,

* In his journal for this day he says: "Yesterday evening one of the great men of the town came, and was uncommonly boisterous. He wanted to shew that we were very wicked, and amongst other things said, that we made no *shraddha*, (offerings to the dead,) for our father and mother. I asked him of what use it was, since persons after their death want nothing to eat. 'O,' he said, 'they want a chest, and clothes, and rice,' &c. Such is the blind delusion of this people!"

himself is lost! Pray for me, that I may find mercy of the Lord in that day!"

His journal, from which this letter was chiefly extracted, then proceeds as follows.

"16th.—An elderly woman, a Brahmunee, attended worship, and heard with uncommon attention: afterwards she confessed with many tears that their worship was all false, and most pressingly recommended her two grandchildren, who were with her, to my instruction.

"17th.—Some people came to-day from near Moorshedabad, and others from 10, 16, or 20 miles distance. It gave me encouragement to have so many to converse with about the most important things. Afterwards two lads came, as they said, to worship Jesus Christ; to whom I talked very plainly, not knowing which may prosper, this, or that. Bread cast upon the waters shall be seen after many days.

"23d.—Perplexity in some things has prevented my writing. Last Lord's day I went to a town called Soodpore. After going about without seeing any one to converse with, I met some Brahmuns, and began discoursing with them; but they had little inclination to hear, and therefore it was to little purpose I spoke. They said, that they went in the way which their fathers walked, and should think of no other. After this I went into the weavers' part of the town, some of whom had worked for me. Here I sat down in the shade, and the people being collected together around me, I discoursed to them with comfort concerning man as a sinner, Jesus Christ as a Saviour, death, judgment, heaven and hell; to which they listened with apparent attention. I then arose and prayed, and they appeared serious. They accompanied me out of town, the sight of which put me in mind of the friends accompanying me from the villages in England where I went to preach.

"Nov. 8th.—This morning several persons came, and with one I had much discourse. He appeared a free open-minded man. O that the God of mercy may incline them to embrace the doctrine of the cross! My heart longs for their salvation. This man said, that what I advanced might be true; but then it was necessary to keep their caste and worship for a maintenance. 'Hearken,' said I, 'to a few words that I shall

speak. There is a man, a robber, he robs persons: and supplies his family with money, and if he forsakes this, how his wife and children will be supported, he does not know; but is it right that he should continue in this practice to support them?' This he scrupled to answer for some time, but at length said, No. 'Very well; how then can it be proper for you to continue deceiving and deluding this people for filthy lucre, destroying yourselves and others for mere worldly gain?'"

The preceding lines were written the day before his wife's confinement: this took place on the 9th of November, and was attended with fatal consequences; for she died on the 14th. The account given of her death by Mr. Marshman, in a letter to her former pastor, Mr. Sutcliff, is too affecting and interesting to be omitted in this place: it is dated Serampore, January 8, 1805, and contains a minute description of the distressing scene.

"I have never been called to address a line particularly to you since our missionary connection has been formed, till now; and this first occasion is peculiarly melancholy. However, the near relation of a pastor, in which you stood to our dear deceased sister Chamberlain, calls upon me, who was an eye-witness to the painful scene, to furnish you with all the particulars in my power respecting her last moments. I will first, however, briefly mention the occasion of my being present with her in that trying hour.

"The latter end of September, sister Chamberlain sent us a letter, mentioning her situation, and requesting that sister Grant might come up some time in November. To this, after consulting sister Grant, we sent an answer, signed by all the brethren, earnestly requesting her and her husband to come down, conformably to the general practice of Europeans in those seasons, that she might avail herself of all the assistance we could give her, without stating that sister Grant was so poorly, that she thought herself unable to come, but that she would if possible go up, in case sister Chamberlain could not come down. It seems that she had some desire to come down to Serampore: for she thus writes in a letter to Mrs. Marshman, dated Nov. 1. 'I have had many thoughts about coming down, but have now given them up. For me to be at

Serampore, to lie in, and my husband at Cutwa, would make him very uneasy about me; and as he does not know how he could go down with me, so for me to travel ninety miles on the river by myself, at such a time, he thinks, would be presuming. He thinks that as we are placed here by Providence, it is our duty to hope and trust in God, and wait his will. He also says, that

> 'His love in time past forbids us to think,
> He'll leave us at last in trouble to sink.'

'The Lord has been indeed exceedingly kind and merciful to me; he preserved me from the small-pox in America, although I was in the room where it was; also from the yellow fever; and he commanded the sea in my favour, and wrought deliverance for me on the deep. He also raised me up last year, when I was brought very low; yea, nigh unto the gates of the grave. O may I ever be made sensibly thankful for preserving goodness, and recovering mercy! Dear sister, I know you will feel for me, and I hope you pray for me, that I may be again restored, and have the pleasure to see a living child grow up in the fear of the Lord.'—Ah! thou dear departed sister, I cannot refuse the tribute of a tear to thy precious memory, while I am transcribing this short memorial of thy faith, hope, and gratitude. Though thou art removed, may thy dear infant grow up to imitate thy pious example! My dear brother Sutcliff will forgive this. None of all our bereavements has cost me so many tears as this last stroke.

"This letter, received on the 6th of November, did not, however, satisfy the minds of our sisters respecting the propriety of her staying there. On the contrary, the danger of her remaining there at such a time without medical assistance, struck them more forcibly than ever, and indeed so impressed my mind, that though I was the only brother at home, (brother Ward being gone a journey into Jessore, and brother Carey being at Calcutta,) I thought myself warranted to leave the school and the family, and go in person to persuade them, and bring her down, as the only method likely to succeed. Mrs. Marshman, therefore, drawing up an affectionate and

pressing invitation, our sisters signed it, and dispatched me with the comfortable little budgerow, which our dear brother Fernandez had presented us with a few weeks before. Taking this little convenient conveyance for her, the moment it arrived from Sooksaugur, (whither it had conveyed brother Ward and his company,) and a small boat for myself, I departed on the 9th, in the full hope of bringing our dear sister home with me. As I had every reason for making as much speed as possible, I did not touch at Sooksaugur, nor stay to preach in any of the villages by the river side, except at Mirjapore, where we anchored the second night. There going on shore, I sat an hour in a little *dokan* (shop,) with about five people, who listened attentively, while I explained something of the nature of the gospel, and how, and for what purpose, we had brought it to Bengal.

"On the 13th about sunset, arriving at Ogradeep, I prevailed on the boat-people with much difficulty to come within five miles of Cutwa. Getting out there about ten at night, I reached brother Chamberlain's bungalow about 12, only to witness a scene of sorrow. Dear brother Chamberlain met me at the door, almost in an agony of distress. Sister Chamberlain had been put to bed on the 9th, seemed in a promising way till the evening of the 11th, then grew poorly, and now appeared to be past recovery. She had been delirious the whole of the day, but grew sensible immediately after my coming; knew me, and expressed much pleasure at my arrival. She mentioned a few particulars of her affliction, and spoke in terms of gratitude of the safe and speedy delivery which God had vouchsafed to her, on Friday evening about eight o'clock; that she felt quite well, circumstances considered, till Lord's day evening, and then began to grow worse, without any apparent cause. I entreated her to compose herself to sleep, if possible, till morning. She dozed at intervals, during the whole night, but still appeared somewhat delirious.

"About six the next morning, the fever had subsided, and she appeared perfectly sensible. I began now to cast in my mind how I could procure immediate medical help. Berhampore was the nearest European station, but at the distance of full sixty miles, if I mistake not. I could therefore scarcely

hope for medical aid from thence in less than three days. As the stream down the river was pretty rapid, I might reach Serampore within thirty-six hours. On inquiry, I found that brother Chamberlain had a little tincture of bark: I therefore hoped, that should the Lord grant her a little revival by means of this medicine, I might be able to carry her to Serampore. As she could now understand, I explained the object of my mission to her, and read the letter from the sisters. This seemed to refresh her mind exceedingly: she acquiesced in it, and expressed great pleasure in my coming. I engaged in prayer with them, and in some degree hope seemed to brighten around us. The little one had never been put to the breast, but appeared to thrive with feeding.

"Sister Chamberlain took a little tea at eight o'clock, and at intervals about a tea-spoonful of bark, perhaps more. This quantity was given her four times before two o'clock. About eleven, she took a little beer caudle, and ate a morsel of cake, which I had taken with me.

"About twelve, however, she was seized in a manner which I could not account for, with a violent affection of the stomach, as though she would vomit, but was not able. This continued for half an hour, and was succeeded by a severe fit of shivering. She, however, was still sensible; and said to me, once or twice, Do not be alarmed at it; I have been so before now. When this was subsided, she evidently grew much weaker, and was delirious at intervals, yet without much apparent fever. After this, she called brother Chamberlain to read to her. (I was in the outer-room.) He read, or rather repeated, Psalm 103, on which she commented with such feeling and clearness, as was truly astonishing. A little after, entering the room, I heard her praying, though delirious, for herself, the cause of God, and the Mission, with as much pertinence and feeling as if in perfect health.

"As night drew on, her delirium and restlessness increased, yet without much fever; and about six, she was seized in such a manner as to take away all hope. The spasms in her stomach returned, and left her unable to speak, or to receive any thing; her eyes seemed to be closing, and we expected the spirit every moment to take its flight. To our astonishment,

however, she revived in about half an hour, and began to speak. Her discourse, though incoherent, evidently discovered where her heart was fixed. I have since thought, that her mind must have been greatly exercised, while she thus lay apparently as dead; for she often spoke of herself in the third person, and as of one who had sustained a kind of conflict: this made her discourse seem to us more wandering and incoherent than it really was. 'Jesus,' said she, 'Jesus, Jesus, the propitiation for sinners!———They would pull her down from her hope; but she cast herself at the feet of Jesus.' Thus she continued for some time, speaking in such a clear, though interrupted manner, of Jesus being the great propitiation for sin, that we were quite amazed, as she had lain so long before, unable to admit any thing into her mouth.

"Her labouring for breath now increased, and her pulse (for I held her hand in mine during the whole time) grew very faint and fluttering. At last she said, 'See, what hard work it is for me to die!' A little after, touching her cheek, I observed to dear brother Chamberlain, who sat alternately watching her countenance and mine, with indescribable anxiety, that her cheek seemed somewhat cold. 'Yes,' said the dying saint, 'and her lips are cold too;' and began, as before, extolling Jesus as the great propitiation for sin, though unable to speak above one or two words at once, and sometimes making several attempts to bring out one word. 'They,' she would say, 'they———they———who———who trust—' (she added, after collecting breath to articulate the sound) 'in Jesus———Jesus.' On this word she dwelt, till nearly the moment she expired, which was perhaps within twenty minutes after this last revival, about half past eight in the evening.

"The agony of her dear bereaved partner at this moment, I must leave you to figure to yourself; it is too much for me to write. It pierces me to the soul, even now, to think of his hanging over the lifeless clay, and crying: 'Oh my dear Hannah! Speak to me once, my dear Hannah!'

"Our dear sister seems to have been very mercifully delivered from all anxiety about her husband, and even her little

one. I do not remember to have heard her express one anxious thought concerning them. As this proceeded neither from want of affection, nor from insensibility to her then situation, I cannot but regard it as a peculiar favour.

"We were alone in the house; for all native servants get as far from scenes of this nature as possible. The woman who attended sister Chamberlain and the infant, had also withdrawn some hours before. I had now to think what steps to take, respecting the precious remains, my dear brother Chamberlain being, of course, incapable of giving any direction. I felt a wish to take her down to Serampore; but on reviewing the idea, I found it impossible; for, not to mention the difficulty of keeping the corpse two days, (a thing seldom or never done in this country,) the boatmen would probably forsake the budgerow, the moment that they knew a dead body was on board. It appeared best, therefore, to inter her on the spot, and take her bereaved partner and the motherless infant down to Serampore, into the bosom of the family. Having prevailed on him to point out the spot where he would wish her to be interred, I sent for the Sirkar; obtained carpenters from Cutwa, and by the promise of a reward, got them to make a coffin; and calling the gardener and another man, by the same motive, and beginning it myself, I engaged them to dig the grave. In the mean time, by intervals, I got my dear afflicted brother to look out a few articles for the journey, for himself and the infant. This consumed the dreary, melancholy night; and about five in the morning, every thing was ready. The afflicted husband himself performed the last sad offices for the dear deceased, and assisted me in putting her into the coffin. Calling the servants, who were now returned, and the carpenter, I addressed them on the solemn occasion, told them of the glorious hope which our dear sister had in death, and what induced her to accompany her husband into this country,—even to seek their salvation. I then entreated them to care for their own souls, and come to Christ for mercy without delay. They wept much.

"The grave is about thirty yards from the house, just at top of the garden. However, I could not prevail on any

of the servants to assist me in conveying the corpse thither. As I was unwilling to use force, my dear afflicted brother and myself, by slow degrees, conveyed her precious remains to the spot destined for their repose, till the resurrection of the just. Having deposited them there, a short prayer in Bengalee concluded the mournful scene.

"I now persuaded him to leave the house in charge with the Sirkar, and depart with me and the motherless infant. The first day of the journey, we could do little else but mingle our tears with each other. The second day, in the evening, we arrived at Serampore: the moment of meeting with our friends there was peculiarly awful. They had, with the utmost anxiety, expected my arrival, with our much loved sister: to receive, therefore, at once, the news of her death; and instead of her, the bereaved husband, with the motherless infant, was such a shock as had never been experienced by us before. Brother Carey was just arrived, and about to begin family worship; and brother Ward arrived about an hour after. I must leave you to guess the rest.

"On reviewing this mysterious event, we are struck with amazement. After all the searchings of heart which it has occasioned, (and these have been not a few,) we are obliged to resolve it into the sovereign will of God. We can scarcely see how we could have done any thing to prevent the melancholy event. It was not till about three days before my departure, that the idea of its being possible to bring her down, if I went in person, struck my mind; and the budgerow in which I hoped to bring her, arrived not one hour before my departure. In this, therefore, the direction of Providence seemed evidently to appear. Had it been possible for me to have gone at the moment when the thought occurred, she might have been delivered in the budgerow; and had I arrived there only one or two days sooner, she might have died on the journey down, or immediately on her arrival; in either of which cases, there would have been occasion for the most painful reflections. Had I not gone at all, or delayed on the road, I could not have borne witness to the faith of the dear deceased, in her last moments; nor could I have lent any assistance to my dear brother, in those awful circumstances:

but Providence seems to have sent me just at that critical moment, that her heart might be cheered, before her departure, with the assurances of our love; that I might learn, from her own mouth, the circumstances in which she was, and the frame of her mind; that I might hear her dying testimony to the sufficiency of the Redeemer; and do what lay in my power, to alleviate the distress of my dear afflicted brother, in those peculiarly trying moments.

"Respecting our much loved sister's character, I need say nothing to you, her pastor. The short time she was vouchsafed to us, made us too well acquainted with her worth and christian virtues, not to feel her loss in the most sensible manner. I will only add the testimony of Mr. Bayley, the supercargo of the American ship in which she came to this country. He was here at the time, and seemed to feel the stroke as though she had been one of his own relations; declaring, as he had often done before, that he never knew a woman who excelled her in patience, serenity of temper, and christian magnanimity.

"I trust the Lord will sanctify this awful dispensation of Providence to the whole family, that we also may be ready, seeing he may come at an hour when we think not. May we work more abundantly while it is called to-day, seeing the night of death may so quickly come, wherein none can work!

"Our bereaved brother remained with us about ten days, and no entreaties could detain him longer from the spot where the dear object of his affections lies interred. We therefore, unable to bear the thought of his being there alone, sent William Carey to remain sometime with him. We have written to him repeatedly; and the last letter I received from him, which was yesterday, makes me hope that the Lord has heard our prayers, and somewhat assauged his grief. The little infant is with us, under the care of sister Grant: it thrives much, and seems likely, in process of time, to realize our fond hopes, and fill up the place of its much loved mother. When the brethren and sisters whom we expect, shall arrive, it is probable that one of them with his wife will reside there, at least for some time."

After this melancholy event, in a situation so solitary as that in which Mr. C. was now placed, we might be led to expect that he would sink into a state of despondency and inactivity: but this was not the case; he engaged in his missionary work in the day, as before; but in the evening, instead of writing an account of his labours, he endeavoured to assuage his grief, by writing poetic descriptions of his much loved wife. In this manner he employed himself for a great part of a year, during which time he wrote several volumes of poetry; and though these pieces prefer no superior claims to poetic excellence, they exhibit the genuine feelings of sincere and warm attachment.

His omitting to keep a journal for nearly a year after his wife's death, renders it impossible for us to form a clear and enlarged idea of his labours at this period: we can only conjecture from what has preceded, and from the testimony of others. It seems, from a letter sent by the other missionaries to the Society, dated Sep. 29, 1805, that he proceeded in his work as usual. They state: "Respecting Cutwa, we are not without hope that some good will be done there, and that the Lord will in due time raise up in that neighbourhood a people to shew forth his praise. There is at present much of a spirit of inquiry: people are frequently coming to brother Chamberlain to hear the word of life."

About the time on which the preceding letter bears date, Mr. C. went down to Serampore and united with all the other missionaries in signing an important document, respecting the great principles upon which the brethren of the Mission thought it their duty to act in the work of instructing the heathen. Had these rules been drawn up at the close of Mr. C.'s life, from a review of his general conduct as a missionary, they would have differed little from what they now are, so conscientiously did he abide by those principles to which he had set his hand, though they required of him the strictest self-denial. Since, therefore, they exhibit in so clear a light the motives which influenced his conduct, and the model on which his missionary character was formed, we should consider ourselves as doing an injustice to him and the

reader, were we to omit them in this part of his life. Their importance is a sufficient apology for their length.

FORM OF AGREEMENT.

"The Redeemer, in planting us in this heathen nation rather than in any other, has imposed upon us the cultivation of peculiar qualifications. We are firmly persuaded, that Paul might plant, and Apollos might water in vain, any part of the world, did not God give the increase. We are sure, that only those who are ordained to eternal life will believe, and that God alone can add to the Church such as shall be saved. Nevertheless we cannot but observe with admiration, that Paul, the great champion for the glorious doctrines of free and sovereign grace, was the most conspicuous for his personal zeal in the work of persuading men to be reconciled to God. In this respect he is a noble example for our imitation. Our Lord intimated to those of his apostles who were fishermen, that he would make them fishers of men; intimating, that in all weathers, and amidst every disappointment, they were to aim at drawing men to the shores of eternal life. Solomon says, He that winneth souls is wise; implying, no doubt, that the work of gaining over men to the side of God was to be done by winning methods, and that it required the greatest wisdom to do it with success. Upon these points we think it right to fix our serious and abiding attention.

"I.—In order to be prepared for our great and solemn work, it is absolutely necessary that we set an infinite value upon immortal souls; that we often endeavour to affect our minds with the dreadful loss sustained by an unconverted soul launched into eternity. It becomes us to fix in our minds the awful doctrine of eternal punishment, and to realize frequently the inconceivably awful condition of this vast country, lying in the arms of the wicked one. If we have not this awful sense of the value of souls, it is impossible that we can feel aright in any other part of our work; and in this case, it had been better for us to have been in any other situation rather than that of a missionary. Oh! may our hearts bleed over these poor idolaters, and may their case lie with continued weight on our minds, that we may resemble that eminent missionary, who compared the travail of his soul, on account of

the spiritual state of those committed to his charge, to the pains of childbirth! But while we thus mourn over their miserable condition, we should not be discouraged, as though their recovery were impossible. He who raised the sottish and brutalized Britons to sit in heavenly places in Christ Jesus, can raise these slaves of superstition, purify their hearts by faith, and make them worshippers of the one God in spirit and in truth. The promises are fully sufficient to remove our doubts, and to make us anticipate that not very distant period, when he will famish all the gods of India, and cause these very idolaters to cast their idols to the moles and the bats, and renounce for ever the work of their own hands.

"II.—It is very important that we should gain all the information we can of the snares and delusion in which these heathens are held. By this means we shall be able to converse with them in an intelligible manner. To know their modes of thinking, their habits, their propensities, their antipathies, the way in which they reason about God, sin, holiness, the way of salvation, and a future state,—to be aware of the bewitching nature of their idolatrous worship, feasts, songs, &c. is of the highest consequence, if we would gain their attention to our discourse, and would avoid being barbarians to them. This knowledge may be easily obtained by conversing with sensible natives, by reading some parts of their works, and by attentively observing their manners and customs.

"III.—It is necessary, in our intercourse with the Hindoos, that as far as we are able, we abstain from those things which would increase their prejudices against the gospel. Those parts of English manners which are most offensive to them should be kept out of sight as much as possible. We should always avoid every degree of cruelty to animals. Nor is it advisable at once to attack their prejudices, by exhibiting with acrimony the sins of their gods; neither should we upon any account do violence to their images, nor interrupt their worship: the real conquests of the gospel are those of love. "And I, if I be lifted up, will draw all men unto me." In this respect, let us be continually fearful lest one unguarded word, or one unnecessary display of the difference betwixt us, in manners, &c. should set the natives at a greater distance from us.

Paul's readiness to become all things to all men, that he might by any means save some, and his disposition to abstain even from necessary comforts, that he might not offend the weak, are circumstances worthy our particular notice. This line of conduct, we may be sure, was founded on the wisest principles. Placed amidst a people very much like the hearers of the apostle, in many respects, we may now perceive the solid wisdom which guided him as a missionary. The mild manners of the Moravians, and also of the Quakers, towards the North American Indians, have, in many instances, gained the affections and confidence of heathens in a wonderful manner. He who is too proud to stoop to others, in order to draw them to him, though he may know that they are in many respects inferior to himself, is ill qualified to become a missionary. The words of a most successful preacher of the gospel, still living, "That he would not care if the people trampled him under their feet, if he might become useful to their souls," are expressive of the very temper we should always cultivate.

"IV.—It becomes us to watch all opportunities of doing good. A missionary would be highly culpable, if he contented himself with preaching two or three times a week to those persons whom he might be able to get together into a place of worship. To carry on conversations with the natives almost every hour in the day, to go from village to village, from market to market, from one assembly to another; to talk to servants, labourers, &c. &c. as often as opportunity offers, and to be instant in season and out of season,—this is the life to which we are called in this country. We are apt to relax in these active exertions, especially in a warm climate; but we shall do well always to fix it in our minds, that life is short, that all around us are perishing, and that we incur a dreadful woe if we proclaim not the glad tidings of salvation.

"V.—In preaching to the heathen, we must keep to the example of Paul, and make the great subject of our preaching, Christ the crucified. It would be very easy for a missionary to preach nothing but truths, and that for many years together, without any well-grounded hope of becoming useful to one soul. The doctrine of Christ's expiatory death and all-sufficient merits has been, and must ever remain, the grand means

of conversation. This doctrine, and others immediately connected with it, have constantly nourished and sanctified the church. Oh, that these glorious truths may ever be the joy and strength of our own souls, and then they will not fail to become the matter of our conversation to others! It was the proclaiming of these doctrines that made the reformation from Popery in the time of Luther spread with such rapidity. It was these truths which filled the sermons of the most useful men in the eighteenth century. It is a well known fact, that the most successful missionaries in the world at the present day make the atonement of Christ their continued theme. We mean the Moravians. They attribute all their success to the preaching of the death of our Saviour. So far as our experience goes in this work, we most freely acknowledge, that every Hindoo among us who has been gained to Christ, has been won by the astonishing and all constraining love exhibited in our Redeemer's propitiatory death. Oh! then, may we resolve to know nothing among Hindoos and Mussulmans, but Christ and him crucified!

"VI.—It is absolutely necessary that the natives should have an entire confidence in us, and feel quite at home in our company. To gain this confidence, we must on all occasions be willing to hear their complaints; we must give them the kindest advice, and we must decide upon every thing brought before us in the most open, upright, and impartial manner. We ought to be easy of access, to condescend to them as much as possible, and on all occasions to treat them as our equals. All passionate behaviour will sink our characters exceedingly in their estimation. All force, and every thing haughty, reserved, and forbidding, it becomes us ever to shun with the greatest care. We can never make sacrifices too great, when the eternal salvation of souls is the object, except, indeed, we sacrifice the commands of Christ.

"VII.—Another important part of our work is to build up, and to watch over the souls that may be gathered. In this work we shall do well to simplify our first instructions as much as possible, and to press the great principles of the gospel upon the minds of the converts, till they be thoroughly settled and grounded in the foundation of their hope towards God. We

must be willing to spend some time with them daily, if possible, in this work. We must have much patience with them, though they may grow very slowly in divine knowledge.

"We ought also to endeavour as much as possible to form them to habits of industry, and assist them in procuring such employments as may be pursued with the least danger of temptations to evil. Here too we shall have occasion to exercise much tenderness and forbearance, knowing that industrious habits are formed with difficulty by all heathen nations. We ought also to remember, that these persons have made no common sacrifices in renouncing their connections, their homes, their former situations, and means of support, and that it will be very difficult for them to procure employment with heathen masters. In these circumstances, if we do not sympathize with them in their temporal losses for Christ, we shall be guilty of great cruelty.

"As we consider it our duty to honour the civil magistrate, and in every state and country to render him the readiest obedience, whether we be persecuted or protected, it becomes us to instruct our native brethren in the same principles. A sense of gratitude, too, presses this obligation upon us in a peculiar manner, in return for the liberal protection we have experienced. It is equally our wisdom and our duty also to shew to the civil power, that it has nothing to fear from the progress of missions, since a real follower of Christ must resist the example of his great Master, and all the precepts the Bible contains on this subject, before he can become disloyal. Converted heathens, being brought over to the religion of their Christian governors, if duly instructed, are much more likely to love them, and be united to them, than subjects of a different religion.

"To bear the faults of our native brethren, so as to reprove them with kindness, and set them right in the necessity of a holy conversation, is a very necessary duty. We should remember the gross darkness in which they were so lately involved, having never had any just and adequate ideas of the evil of sin, or its consequences. We should also recollect how backward human nature is in forming spiritual ideas, and entering upon a holy, self-denying conversation. We ought not, therefore, even after many falls, to give up and cast away a

relapsed convert, while he manifests the least inclination to be washed from his filthiness.

"In walking before native converts, much care and circumspection are absolutely necessary. The falls of Christians in Europe have not such a fatal tendency as they must have in this country, because the word of God always commands more attention than the conduct of the most exalted Christian. But here those around us, in consequence of their little knowledge of the Scriptures, must necessarily take our conduct as a specimen of what Christ looks for in his disciples. They know only the Saviour and his doctrine as they shine forth in us.

"In conversing with the wives of native converts, and leading them on in the ways of Christ, so that they may be an ornament to the Christian cause, and make known the gospel to the native women, we hope always to have the assistance of the females who have embarked with us in the Mission. We see that in primitive times the apostles were very much assisted in their great work by several pious females. The great value of female help may easily be appreciated, if we consider how much the Asiatic women are shut up from men, and especially from men of another cast. It behoves us, therefore, to afford to our European sisters all possible assistance in acquiring the language, that they may, in every way which Providence may open to them, become instrumental in promoting the salvation of the millions of native women, who are in a great measure excluded from all opportunities of hearing the word from the mouths of European missionaries. A European sister may do much for the cause in this respect, by promoting the holiness, and stirring up the zeal, of the female native converts.

"A real missionary becomes in a sense a father to his people. If he feels all the anxiety and tender solicitude of a father—all that delight in their welfare and company that a father does in the midst of his children, they will feel all the freedom with, and confidence in him which he can desire. He will be wholly unable to lead them on in a regular and happy manner, unless they can be induced to open their minds to him, and unless a sincere and mutual esteem subsist on both sides.

"VIII.—Another part of our work is the forming our native brethren to usefulness, fostering every kind of genius,

and cherishing every gift and grace in them. In this respect we can scarcely be too lavish of our attention to their improvement. It is only by means of native preachers that we can hope for the universal spread of the gospel throughout this immense continent. Europeans are too few, and their subsistence costs too much, for us ever to hope that they can possibly be the instruments of the universal diffusion of the word amongst so many millions of souls, spread over such a large portion of the habitable globe. Their incapability of bearing the intense heat of the climate in perpetual itineracies, the heavy expense of their journeys, not to say any thing of the prejudices of the natives against the very presence of Europeans, and the great difficulty of becoming fluent in their languages, render it absolute duty to cherish native gifts, and to send forth as many native preachers as possible. If the practice of confining the ministry of the word to a single individual in a church be once established amongst us, we despair of the gospel's ever making much progress in India by our means. Let us, therefore, use every gift, and continually urge on our native brethren to press upon their countrymen the glorious gospel of the blessed God.

"Still further to strengthen the cause of Christ in this country, and, as far as is in our power, to give it a permanent establishment, even when the efforts of Europeans may fail, we think it our duty, as soon as possible, to advise the native brethren who may be formed into separate churches, to choose their pastors and deacons from amongst their own countrymen, that the word may be statedly preached, and the ordinances of Christ administered in each church by the native minister, as much as possible, without the interference of the missionary of the district, who will constantly superintend their affairs, give them advice in cases of order and discipline, and correct any errors into which they may fall; and who, joying and beholding their order, and the steadfastness of their faith in Christ, may direct his efforts continually to the planting of new churches in other places, and to the spread of the gospel in his district, to the utmost of his power. By this means the unity of the missionary character will be preserved, all the missionaries will still form one body, each one moveable as the good of the cause may require; the different native

churches will also naturally learn to care and provide for their ministers, for their church expenses, the raising places of worship, &c. and the whole administration will assume a native aspect; by which means the inhabitants will more readily identify the cause as belonging to their own nation, and their prejudices at falling into the hands of Europeans will entirely vanish. It may be hoped, too, that the pastors of these churches, and the members in general, will feel a new energy in attempting to spread the gospel, when they shall thus freely enjoy its privileges among themselves.

"Under the divine blessing, if in the course of a few years a number of native churches be thus established, from them the word of God may sound out even to the extremities of India; and numbers of preachers being raised up and sent forth, may form a body of native missionaries, inured to the climate, acquainted with the customs, language, modes of speech, and reasoning of the inhabitants; able to become perfectly familiar with them, to enter their houses, to live upon their food, to sleep with them, or under a tree; and who may travel from one end of the country to the other, almost without any expense. These churches will be in no immediate danger of falling into errors or disorders, because the whole of their affairs will be constantly superintended by a European Missionary. The advantages of this plan are so evident, that to carry it into complete effect ought to be our continued concern. That we may discharge the important obligations of watching over these infant churches when formed, and of urging them to maintain a steady discipline, to hold forth the clear and cheering light of evangelical truth in this region and shadow of death, and to walk in all respects as those who have been called out of darkness into marvellous light, we should go continually to the source of all grace and strength; for if to become the shepherd of one church be a most solemn and weighty charge, what must it be to watch over a number of churches just raised from a state of heathenism, and placed at a distance from each other?

"We have thought it our duty not to change the names of native converts, observing from Scripture that the apostles did not change those of the first Christians turned from heathenism,

as the names Epaphroditus, Phebe, Fortunatus, Sylvanus, Apollos, Hermes, Junia, Narcissus, &c. prove. Almost all these names are derived from those of heathen gods. We think the great object which divine Providence has in view in causing the gospel to be promulgated in the world, is not the changing of the names, the dress, the food, and the innocent usages of mankind, but to produce a moral and divine change in the hearts and conduct of men. It would not be right to perpetuate the names of heathen gods amongst Christians; neither is it necessary or prudent to give a new name to every man after his conversion, as hereby the economy of families, neighbourhoods, &c. would be needlessly disturbed. In other respects, we think it our duty to lead our brethren by example, and by mild pursuasion, and by opening and illuminating their minds in a gradual way, rather, than use authoritative means. By this they learn to see the evil of a custom, and then to despise and forsake it; whereas, in cases wherein force is used, though they may leave off that which is wrong while in our presence, yet, not having seen the evil of it, they are in danger of using hypocrisy, and of doing that out of our presence which they dare not do in it.

"IX.—It becomes us, too, to labour with all our might in forwarding translations of the sacred Scriptures in the languages of Hindoostan. The help which God has afforded us already in this work is a loud call to us to 'go forward.' So far, therefore, as God has qualified us to learn those languages which are necessary, we consider it our bounden duty to apply with unwearied assiduity in requiring them. We consider the publication of the divine word throughout India as an object which we ought never to give up till accomplished, looking to the Fountain of all knowledge and strength, to qualify us for this great work, and to carry us through it to the praise of his holy name.

"It becomes us to use all assiduity in explaining and distributing the divine word on all occasions, and by every means in our power to excite the attention and reverence of the natives towards it, as the foundation of eternal truth, and the message of salvation to men. It is our duty also to distribute as extensively as possible, the different religious tracts which

are published. Considering how much the general diffusion of the knowledge of Christ depends upon a liberal and constant distribution of the word, and of these tracts, all over the country, we should keep this continually in mind, and watch all opportunities of putting even single tracts into the hands of those persons with whom we occasionally meet. We should endeavour to ascertain where large assemblies of the natives are to be found, that we may attend upon them, and gladden whole villages at once with the tidings of salvation.

"The establishment of native free-schools is also an object highly important to the future conquests of the gospel. Of this very pleasing and interesting part of our Missionary labours, we should endeavour not to be unmindful. As opportunities are afforded, it becomes us to establish, visit, and encourage these institutions, and to recommend the establishment of them to other Europeans. The progress of divine light is gradual, both as it respects individuals and nations. Whatever, therefore, tends to increase the body of holy light in these dark regions, is as bread cast upon the waters, to be seen after many days. In many ways, the progress of providential events is preparing the Hindoos for casting their idols to the moles and the bats, and for becoming a part of the chosen generation, the royal priesthood, the holy nation. Some parts of missionary labours very properly tend to the present conversion of the heathen, and others to the ushering in the glorious period, when a nation shall be born at once. Of the latter kind are native free-schools.

"X.—That which, as a means, is to fit us for the discharge of these laborious and unutterably important labours, is the being instant in prayer, and the cultivation of personal religion. Let us ever have in remembrance the examples of those who have been most eminent in the work of God. Let us often look at Brainerd in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make him happy. Prayer, secret, fervent, believing prayer, lies at the root of all personal godliness. A competent knowledge of the languages current where a Missionary lives, a mild and winning temper, and a

heart given up to God in closet religion;—these, these are the attainments which, more than all knowledge, or all other gifts, will fit us to become the instruments of God in the great work of human redemption. Let us then ever be united in prayer at stated seasons, whatever distance may separate us; and let each one of us lay it upon his heart, that we will seek to be fervent in spirit, wrestling with God, till he famish these idols, and cause the heathen to experience the blessedness that is in Christ.

"Finally.—Let us give ourselves up unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and his cause. Oh! that he may sanctify us for his work! Let us for ever shut out the idea of laying up a cowry for ourselves or our children.* If we give up the resolution which was formed on the subject of private trade when we first united at Serampore, the Mission is from that hour a lost cause. A worldly spirit, quarrels, and every evil work will succeed, the moment it is admitted that each brother may do something on his own account. Woe to that man who shall ever make the smallest movement toward such a measure! Let us continually watch against a worldly spirit, and cultivate a Christian indifference towards every indulgence. Rather let us bear hardness as good soldiers of Jesus Christ, and endeavour to learn in every state to be content.

"If in this way we are enabled to glorify God with our bodies and spirits which are his, our wants will be his care. No private family ever enjoyed a greater portion of happiness, even in the most properous gale of worldly prosperity, than we have done since we resolved to have all things in common, and that no one should pursue business for his own exclusive advantage. If we are enabled to persevere in the same principles, we may hope that multitudes of converted souls

* Mr. C. after signing this, had opportunities of providing in some measure for his family; but he did not avail himself of them for that purpose, but devoted the advantages they afforded to the Mission: in consequence of which, his family is left in a dependant state.

will have reason to bless God to all eternity, for sending his gospel into this country.

"To keep these ideas alive in our minds, we resolve that this agreement should be read publicly, at every station, at our three annual meetings, viz. on the first Lord's day in January, May, and October."

After signing this document, Mr. C. returned to his station, and wrote the following letter to Mr. Fuller, which contains a general account of his prospects at the date which it bears.

Cutwa, November 26, 1805.

"I have met with many discouragements, as you have heard, but am not discouraged as to the result of what is going on here. The conversion of souls is the work of the Almighty, and subject to his sovereign will. Some hopeful appearances have issued in disappointment; yet I trust some good has been done. Some thousands of papers have been distributed, and some thousands of men have heard the word of God. Many are inquiring after it, and talking to their neighbours about it. I hear things which excite my hope of some people at Jumakundee, a large place about thirty miles distant. Kangalee is there, and I expect him to bring some of them hither in a few days. This is a very populous part of the country. Within the space of six miles round, I believe there are an hundred thousand souls. What a momentous charge! The Lord help me, and be merciful to me!"

A few weeks after penning these lines, he went down to Serampore again, and on the 28th of December, about fourteen months after the death of his first wife, was married to Mrs. Grant, a widow lady then in the Mission family.*

* The following is the interesting account given of her former husband, which we here insert, to give a clear idea of Mr. C's present connection, and to enable the reader more fully to understand the subsequent pages of this chapter.

"The history of this young man is rather singular. 'About sixteen years of age,' he says, 'I formed an intimacy with a young man who was a Deist, and who has often boasted of having made me an infidel. With him I read Voltaire's Philosophical Dictionary, and we united in ridiculing the followers of Christ as fanatics, and under the influence of

We have seen in the third and fourth chapters what effect was produced on Mr. C.'s mind on hearing of the death of her former partner. Little did he then think that the widow with whom he so tenderly sympathised was destined by divine Providence to fill up the dreary vacuum occasioned by the loss

the grossest delusions, rejoicing that we were liberated, from what we esteemed the prejudices of the vulgar. Under the influence of these opinions, I made every effort in my power amongst my acquaintance to bring the Bible into contempt.

"After continuing about two years in this state of mind, he was partially reclaimed by reading Dr. Priestley's History of the Corruptions of Christianity, which was put into his hands by an Arian: but his heart, as he says, being the same, he soon relapsed into his former principles, and even proceeded further: having been led to disbelieve the existence of a future state, he was fully prepared for Atheism, and read every thing he could meet with in its favour. 'And now,' as he with sorrow observed, 'there was no sin which I could not commit without remorse. I uttered the most horrible blasphemies, and endeavoured to bring all I knew into the same state of mind. I have reason to be astonished that I was not made a monument of Divine vengeance. Bless the Lord, O my soul, and all that is within me, bless and praise his holy name; for he hath redeemed me from destruction, and crowned me with loving kindness and tender mercies!'

"The lengths that he went in sin, while an Atheist, were great; but they would have been much greater, as he has remarked, if God had not laid him under restraint, by an ill state of health, which at that time attended him.

"He frequently felt the inconsistencies which attached to his atheistical principles, and by looking more closely into the writers from whence he had received them, perceived their falsehood. Also, by an attention to natural philosophy and anatomy, he saw such evident traces of an intelligent First Cause, in the works of creation, and especially in the structure of the human body, as convinced him of the being of a God.

"Soon after this, being one day in a bookseller's shop, he met with a Mr. Marshman, a member of the church at Broadmead. Observing Mr. M. to take up a Latin dictionary, he asked him whether he understood that language; and finding that he did, he requested some instruction. By this means they became acquainted; but it was not long before he began to sneer at the absurdities of Calvinism, and particularly at the doctrine of the atonement: and though he affected to pass for a Socinian, and not wholly to reject the Scriptures, yet it was easily perceived that he had no great reverence for their authority. His friend avowed his principles, and defended them, declaring his

of his dearest earthly comfort: but so it was; "and this also came from the Lord of Hosts, who is wonderful in counsel, and excellent in working."

The state of things at Cutwa after he returned with his second wife, is thus described by himself in two letters to his friends; the former to Mr. White of Cirencester, and the latter to Miss Jones of Bristol.

only hope to rest on the atonement of Christ, and entreated him seriously to consider the state that he was in. This was followed by a train of serious reflections. He was persuaded also to attend the public worship of God, which he had hitherto neglected. A sermon which he heard at Broadmead, from Psalm xiv. 1. '*The fool hath said in his heart, No God,*' had some considerable effect upon his mind.

"He had repeated conversations also with his friend Marshman, who insisted on the spirituality of the divine law, and the necessity of God's discountenancing trangression; and argued hence the impossibility of a sinner's finding the life of his soul at his own hand, and the absolute necessity of an atonement. These conversations, with other means of grace, proved successful, under a divine influence, in bringing him by degrees to acknowledge the divinity of the Holy Scriptures, to abhor himself as in dust and ashes, and to believe in the Lord Jesus Christ for the salvation of his soul. In a little time he was baptized, and became a member of the church at Broadmead.

"After this, hearing for the first time of the mission to Bengal, and being previously acquainted with the vast populousness of that part of the world, he rejoiced that there were men found who felt such compassion to the souls of poor heathens. He then read the particulars of this mission, and was possessed of more enlarged views of the undertaking. From hence he felt a desire to engage in it. Having reflected seriously upon it, and mentioned his thoughts to Mrs. Grant, he at length communicated them to his pastor, and through him to the Society.

"His views and feelings on the subject are better expressed in his own words than in any other. 'I have earnestly prayed,' says he, 'that God would enable both me and my wife to give ourselves wholly to him. I am conscious of no other motive than a view to the glory of God, and compassion for my fellow creatures, especially for the poor heathens, who are perishing by thousands daily for lack of knowledge. My greatest discouragement arises from a sense of my own unfitness: but I beseech Almighty God that he would enlighten my mind by his Holy Spirit, and give me more enlarged views of his character and government; but more especially that I may continually be making fresh discoveries of that wisdom and prudence wherein he has abounded in the plan of redemption towards miserable sinners; so that from a view of the riches of divine grace in having rescued my soul from

Cutwa, June 21st, 1806.

"Your account of the state of things at Cheese Lane, Bristol, affords me the greatest pleasure, and my soul magnifies the Lord, to hear of the mercy bestowed upon the people of that place. If any exertions of mine contributed in any degree to the furtherance of the work, the power and the glory belong wholly to the Lord. He took me out when no one stood by me, raised up others to assist as necessity required, and carried me on and supported me, till in his providence he removed me to this place.

"Still I am preserved, though a cumberer of the ground. I have been repeatedly tried in the fiery furnace: the floods of tribulation have sometimes overwhelmed me, and I am even now like a wreck after the storm. But Jehovah hath done all, and his right to govern is indisputable. Amidst all my bereavements, however, I am thankful that my desire for the work of the mission has been kept alive. In this work I am content to stay in the world a little longer: this frequently gives me joy, and this only. Surrounded with millions of poor perishing heathens, O how desirable to make known the Saviour to some of them!

destruction,' I may have encreasing compassion for those who are strangers to the glorious truths of the holy gospel.'

"From the time that Mr. Grant had expressed his desire to become a missionary, his friend Mr. Marshman felt his heart inclined to accompany him. They were both accepted by the Society, and sailed May the 25th, 1799, in the Criterion, Captain Wickes, together with their companions in labour, Messrs. Ward and Brunsdon. Mr. Grant passed through the fatigues of the voyage, and reached the field of action; but, strange to tell, died ten days after his arrival. The feeling expressed by his friend Mr. Ward seems to have been general on this occasion. He says; 'I know not when any death has so affected me. We were overwhelmed with sorrow, consternation and disappointment. I know not when I felt so forcibly the Apostle's words: '*How unsearchable are his judgments, and ways past finding out!*' He died at the age of 25, and left behind him a widow and two children to lament his loss. In him were fully verified the words of the eloquent Mr. Hall: for 'though his career was prematurely cut short, yet he lived long enough to answer the purposes of his being, and to leave a record in the minds of his friends, which will not suffer him soon to be forgotten. Though dead, he yet speaketh: he speaketh from the tomb, it may be, in accents more powerful and persuasive than his living voice could command.'"

"I have now been two years at this place, during which time multitudes have heard the gospel, and received some information from the many thousands of small tracts which I have distributed amongst them. A general knowledge of some important truths has widely prevailed, and is prevailing wider still. Some have been stirred up to examine, and have rejected their Shastras and Daibtas; and Brahmuns unwillingly disseminate the truth, by much disputation and contention. Of the work of conversion I can communicate but little, and my hopes are small.

"At my first coming, the people were attracted by the novelty of the thing to come and hear the word: but since they have become more acquainted with the true design of the gospel, they treat it with indifference, or bitter opposition. One person has been baptized here, and two others from hence were baptized at Serampore. One of these has since turned back; but the other two continue with me, and give me great comfort. Some others appear to be hopeful; but living at a distance, I am not fully acquainted with their state. This week two youths came to inquire about the gospel, and one of them resolved to continue with me; but the other came the next morning with his mother and two or three women, and prevailed upon him to return. There was something very promising in the young man, and my heart follows after him, and longs for his return. May the Lord deliver him from the snare of the fowler, and break their bands asunder!

J. C."

"*Cutwa, June*, 27, 1806.

"But little success attends the work in this place; yet, blessed be God, I am not without hope, nor without some encouragement. Kankalee and his wife, who have been baptized, are a comfort to me, and in him we daily see the triumph of truth. He was once an idle religious beggar; but since he has turned from dumb idols to serve the living and true God, he labours cheerfully with his own hands, to provide things honest in the sight of all men. Three others, who live at a distance, give us hope. People are often coming to hear;

and when they seem attentive, nothing so gladdens my heart as to tell them of the love of our Saviour.

"The idolatrous heathen often accost me, saying; 'Where is now your God? let Jesus Christ come among us, and we will believe. Behold, our daibta is before our eyes,' pointing to the river, a Brahmun, or an image! 'Who have you been able to convert? You have been here, how many years: what have you done?' 'Behold,' says a Brahmun, 'nobody minds what you say: the whole country regards us, and is at our beck.' To those who will hear soberly, it is easy to answer all these vaunting questions; but I am frequently hindered from coolly explaining things to them by the clamour of the deluded multitude. Sometimes, indeed, I am able to still the uproar, to beat down all opposition, and speak with freedom and effect. At such times I conclude with prayer, and my heart melts over the people; but at other times, I return home grieved for the hardness of their hearts. The iniquities of these people are indeed of such a nature as tend to harden one's heart against them: I find it so sometimes to my sorrow, and am obliged to watch against it. They are so false and deceitful, such adepts in flattery and chicanery, so ready to overreach and oppress on every occasion, so unthankful and unkind, that it requires great grace to feel for them as a Christian ought to do.

"I have just been into the town; and while I was speaking to some people, a number of Brahmuns and some of the lower sort endeavoured to silence me, by vociferating most lustily, 'Hurry bol, hurry bol!' I proceeded as well as I was able, sometimes lifting up my voice to the multitude, and at others addressing any one who stood near me. Sometimes I waited till the noise had a little subsided, telling them, that when they had wearied themselves, I should take the liberty to speak in quietness. At last several began to hear attentively, and I seriously addressed them; but when I left them, I was followed, as usual, by a great crowd.

"Preaching here is very different from what it is in England: it is frequently a continued disputation. Numbers will interrogate you at once, and rejoin, and rejoin, though utterly destitute of argument. The following is a specimen. As I

walked into the town, I saw a religious beggar sitting under a tree, with a horse and other things near him. The conversation began thus:—Whose things are these? Answer, 'Mine.' Whence came you? 'From Jugunnauth.' Very well; if you come from thence, what have you obtained by going? 'O sir, nothing at all: it is only the custom of the Hindoos.' What did you see? A piece of wood that could neither see, nor hear, nor speak, nor walk. Who is the Lord of the world? He who made you and all things; or a piece of a tree, which was put into a certain shape by a carpenter? (Numbers now assembled, and I began to address them.) Why will you not worship the true God? why will you continue to worship dumb idols? The God who made the heavens and the earth ye will not worship: but if they take some bamboos and mud, and make the image of a man or a beast, you will fall down and worship it. Where is your wisdom? Your Brahmun pronounces the muntra over it: but what then? It is not quickened or made alive: it remains the same, and in a few days you throw it in the river. Is not this a reproach to you? You worship wicked daibtas; and why? Because, like them, you are inclined to evil. But hearken! I bring you glad tidings. Here I introduce the gospel, and exhort them to embrace it.

J. C."

These labours were soon interrupted by another scene of domestic affliction; and the comforts he had enjoyed only for a short season, vanished from him as a dream when one awaketh. He had not long been blessed with the enlivening society of his present partner, before her death formed another catastrophe, as mysterious as the death of *her* former husband, and if possible still more affecting than the death of *his* former wife. It is pathetically described by him in a letter to his friend Mr. Morris, written after he had returned from her funeral to his station.

"*Cutwa, October* 23, 1806.

"After my first bereavement, it pleased God to provide me another help-meet in our dear sister Grant, who became a

blessing to me and those about me. Her intercourse with the native females was very helpful to the work of the Mission, while her conduct in the family contributed in no small degree to its peace and welfare. But a mysterious and affecting providence has again bereaved me, and I am left, if possible, more destitute than before. If I should attempt to relate a few particulars of this affecting event, you will excuse me if I am brief; for I tremble at the task.

"Having lived together in mutual comfort about eight months, my dear wife began to look forward to the hour of distress. It was proposed to her to go down to Serampore, to meet the trying season, and to this she felt partly inclined; but considering the distance, the turbulent state of the river at that time of the year, and her extreme timidity on the water, she feared it might be a hazardous attempt, and for a time had composed her mind to wait the event at Cutwa. At length, however, the budgerow arrived from Serampore, accompanied with an earnest request for her to return with it to the mission family; she therefore concluded to go down.

"On the 17th of September we went on board the budgerow, accompanied with two of our children, and sailed for Serampore. The river was very rough; but she did not appear so timorous as I expected. We went on till the evening, when, alas! she was seized with her sorrows. We were now so far from home, that it was in vain to attempt to return, especially as the stream was against us, and Serampore was still at a great distance. To afford her as much composure as possible, I stopped the budgerow, and put the children on board the cooking boat. After three hours severe distress, she was delivered of a fine boy, whom she received with great thankfulness: but alas! this was followed with dangerous symptoms. About six o'clock the next morning, I perceived her countenance altered. I spoke to her———but no answer. She breathed gently a few moments———closed her eyes ———and fell asleep in Jesus.

"Oh, what a night, and what a dismal day! We were now between Culna and Santipore, and had yet a long way to go. Foreseeing the event, I had before ordered the boat to go out into the stream, and to make all speed; and we arrived

at Serampore in the evening. The next morning, the remains of my dear departed were conveyed by the brethren to the Mission burying-ground, and committed to their kindred dust.

"Since my arrival, I have heard of the death of our dear child William Grant. Thus am I afflicted with wave upon wave, till I am shipwrecked in the midst of the storm! The arrows of the Almighty stick fast in me, and I am consumed with the blow of his hand. Yet still, 'his strokes are fewer than my crimes, and lighter than my guilt.' The Lord hath done it: I would therefore be dumb, and open not my mouth. Though he slay me, yet would I trust in him. The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord!

J. C."

We cannot read this letter without exclaiming,—What a stroke was this! How did it open the deep wounds which had scarcely been healed, and make them bleed afresh! With how many distressing circumstances was it attended! It was not at home, where assistance could be called in, and where a female attendant could be obtained: it was not in a comfortable room, furnished with suitable accommodations—no, it was in a small boat, in which a person could not stand upright. There was no kind sister to succour and assist in the hour of nature's trial, and in the agonies of death: there was no kind brother to sympathize with and comfort the broken-hearted and bereaved: no, many dreary miles must be passed over, with a dead mother and weeping children, before the face of a friend could be seen. Of the two children who were with Mr. C. in the boat, one was the daughter of his former wife, and too young to be sensible of her loss: the other was the eldest daughter of the deceased, about 10 years of age, who when she knew that her mother was no more, was filled with the greatest distress; so that instead of indulging his own grief, he had enough to do to pacify her, and keep her from disclosing what had happened; for had the boat people known that they were rowing a dead body, they would probably have left the boat immediately, without any ceremony, which would have greatly heightened the catastrophe.

It is easy to conceive that consternation must seize the friends at Serampore, when, instead of welcoming a beloved sister, as they expected, they had to behold a lifeless mother, a broken-hearted father, an inconsolable daughter, and a helpless crying infant. We hear one of them, after noticing the death of the dear woman, exclaim, "She now lies a pale corpse, on the boat opposite our house, waiting for her coffin! How awful, how unutterably awful is this second stroke!"

We may here pause for a moment, and give place to the exercise of feelings calculated to improve the heart. "It is better to go to the house of mourning than to the house of feasting;" and in this chapter we have been called to visit it under peculiar circumstances, and in quick succession. Few will read these accounts without dropping the tear of sympathy over those who suffered, and those who were left to suffer. In considering the case of the deceased, we derive great consolation from knowing that they died in the faith, and are now inheriting the promises: that

> "Far from this world of toil and strife,
> They're present with the Lord;
> The labours of their mortal life
> End in a large reward."

But the subject bears a very different aspect, in relation to him who was still left to suffer, who had again to return, with a bleeding heart, to labours the most arduous, and to a solitary station, where every object and every place reminded him of his loss, and made him feel the poet's assertion to be no fiction:

> ——— "Of joys departed,
> Not to return, how painful the remembrance!"

His friends did all they could to comfort him: but the consolations of the gospel were his chief support: cheered by those precious promises, which are confirmed by the oath of an unchanging God, and ratified by the blood of an ascended Saviour, he did "not sorrow as those who have no hope."

He "cast all his care on the Lord;" and resolved, in the language of Job—"All the days of my appointed time will I wait till *my* change come;" and this waiting consisted not in remaining inactive, but in being "steadfast, immoveable, always abounding in the work of the Lord."

CHAP. VII.

Continuation of his Abode at Cutwa—his Exertions to disseminate the Word of Life in the surrounding Neighbourhood—and his various occasional Labours.

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." This exhortation was practically exemplified in the conduct and sufferings of Mr. Chamberlain at that period of his life to which we have now advanced. So far from despising the chastening of the Lord, he learned to "kiss the rod," and with cheerful resignation to submit to the will of his heavenly Father; and so far from fainting under his rebukes, he was enabled to look upon them as marks of his paternal care, and to derive from them fresh motives for diligence and activity in his missionary career.

We are often, from our incapacity to discover the design of dark dispensations, obliged to refer them to a future state, where all will be unfolded; but while we see so much of mystery in the operations of Providence as to convince us of an hereafter, it is a great consolation when we are enabled to perceive, in particular instances, the design of them in the present imperfect state, and to feel persuaded that there is a God who judgeth in the earth, and who manages our mean affairs. Although in what has preceded, there is much that is

dark, much to remind us that 'His judgments are a great deep;' yet in what follows, we shall find something to satisfy us that he does all things well, that he remembers our frame, tempers the furnace of affliction to a proper degree, and, after having made his servants glorify him in the fires, brings them out seven times purified, and more fit for his service. A person totally unacquainted with the ordeal of purifying metals, might suppose, when he saw them cast into the furnace, that they would be consumed; but a sight of them after they had passed through the process would convince him of the contrary, and shew him that without losing any thing valuable, they had attained an additional lustre; so whatever may have been our expectations as to the result of the troubles which have been detailed, we shall find that the subject of them lost nothing by the fiery trial but a portion of his dross, and that the whole was a necessary part of that discipline, which was to fit him for greater usefulness on earth, and greater happiness in heaven,—'that the trial of his faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.'"

From Christ and his apostles we learn how essentially suffering and glory are connected together. It commonly happens, that God leads his servants through the deep waters and mire of affliction previously to his fixing their feet upon a rock, and establishing their goings. The valley of humiliation is the direct road to the mountain of happiness and honour. The brightest days are often at their commencement attended with clouds; and the most distressing scenes are frequently preparatory to the bestowment of the greatest blessings. So it was in the case before us: for Mr. C. was more useful in his work after the losses he sustained than he was before. They were the means of weaning his heart from the world, of making him more earnest in supplication, and more active in the service of his blessed Saviour: they taught him an important lesson, and were followed with beneficial effects. The consolations of the gospel and the healing hand of time gradually effected a cure of the wounds he had received. He did not attempt by magnanimity at once to rise superior to his

trouble, or by apathy to slip from under the weight of its pressure; but he wisely judged, that to prevent its taking too deep hold on his spirits, nothing was more necessary than exercise: hence, in one month after his last bereavement, we find him breaking out like the sun from behind a cloud, and pursuing his course with unabated ardour. For proof of this we need only peruse his journal from October to February, which commences thus:—

"Through the great mercy of God, I am still continued, and enabled in some degree to bear witness for Christ in the face of heathen idolatry. Wherever I go, the people are more or less willing to hear the word, and the work of preaching is increasingly pleasant to me. Though secluded from the society of the good, and exposed to the insults of the heathen, with a heavy weight of afflictions upon me, yet I am fully satisfied with my situation, nor would I change it for that of the greatest emperor in the world; nay, I sometimes think, not even for that of an angel in heaven. O what a prospect—a preacher of the gospel, not to hundreds, nor to thousands, but to myriads of immortal souls, now covered with the grossest darkness! I may not live to see the work of conversion greatly prosper in this place, but I am firmly persuaded that it will do so; and to be able only to begin a work which shall finally succeed, and issue in the everlasting salvation of an innumerable multitude of souls, fills me with inexpressible joy. If only enabled in some degree to cast up the way, that the gospel may hereafter have free course and be glorified—if only to sow a little seed, that those who follow may reap the gladdening harvest—it will be sufficient. They that sow and they that reap, shall hereafter rejoice together.

"October 16th, 1806.—The brethren of Serampore having provided me with a horse, to expedite my itineracies, I rode to Islampore, and talked with some people by the way, who heard attentively. I afterwards placed myself under a tree, and collected a good congregation. An elderly Brahmun thus accosted me:—'Sahib! whatever be the settled purpose of any one, that is excellent. You think one way, and that is good: I think another, and that also is good.' 'Ah, Brah-

mun, how? It is the determination of a *dakoit* to rob and murder; and is his purpose good? Take care what you say: in this way you encourage men in sin, and cause iniquity to abound.' The people felt the force of such a remark, and their gooroo went away ashamed. I afterwards had some pleasant conversation with some byraggees, and returned home encouraged.

"21st.—According to my usual custom, after riding to a village, I collected a few people under a tree, and their numbers soon increased. A Brahmun came forward to dispute; but unable to maintain his positions, he afterwards heard in silence. Our congregation dividing into two parts, Kangalee went on one side of the tree, and I on the other, and we preached Christ to them. Some opposed, others heard with considerable earnestness, and I wished to conclude in prayer. Some of them began to raise the cry of 'Hurry bol,' but were silenced by others. I then read one of the tracts called the Gospel Messengers, and one man seemed quite overcome with what he heard.

"22nd.—At Sorda, a considerable village, a number of people quickly assembled, and heard attentively. Some disputation took place, and several had the courage to declare, that they had been hitherto deluded, and that their daibtas and worship were all false. Two of the most abandoned young Brahmuns endeavoured to interrupt this interesting conversation, and forbade the people to take papers; but their conduct was so wicked, that they were severely reprimanded, even by the Soodras, and afterwards became more peaceable. Kangalee accompanied me in the evening to another village, where we met with a few poor people, who paid great attention.

"23rd.—Rode to Beera; and seeing a number of people, I asked them, Why are you sitting here? They replied, 'This is the tenth day of the month, in which, as we do no business, we are rejoicing together.' It was the conclusion of their Doorga poorja. Many people assembled, and were unusually attentive. With apparent conviction they heard me describe the sin of idol-worship, and the numerous evils to which it leads; and after this they attended to the glad tidings

of salvation. We then passed on to two other villages: some disputed, some confessed, some opposed, and many heard. In almost every place we met with some Hindoo Antinomians, who reply to what we say: 'When God turns my heart, I shall turn; and what can I do? It is all as God pleases.'

"27th.—Went to an idol's temple, where I am accustomed to stop, and interrogated a Brahmun, who sat looking at the river. Many assembled, but some lewd fellows of the baser sort endeavoured to render my discourse ineffectual. I was grieved for the hardness of their hearts. Out of many thousands of souls, not one appears of late to have embraced the gospel: the more they understand it, the more their enmity appears. It was grevious, too, to see a young English gentleman, with a number of Hindoo servants, come to entertain himself with their abominable poojas! The people boasted of him to me, as being pleased with their worship: and thus many are more hardened in their evil ways.

"28th.—Being fatigued by my late exertions, I was unable to go out to-day; but had the pleasure to converse with fifteen inquirers, who came from a distance to see me. I read to them several parts of Matthew, and our Lord's Sermon on the Mount: they heard attentively, and appeared much pleased. Two Brahmuns also attended, heard patiently, and took some papers.

"31st.—Came to Murtol, and quickly collected many people under a tree. A respectable looking Brahmun began the discourse, in which he displayed much candour and good temper. The congregation increased considerably: nearly all of them were solemnly silent, appeared convinced of the truth of what I said, and many wept. I have enjoyed but few such pleasant and hopeful opportunities. I then proceeded to Panchbary, and saw some people making idols, under the direction of a Brahmun. This produced a long conversation, during which I talked till my strength failed me, and then concluded with prayer.

"Nov. 4th.—This evening Seboo Roy and Thakur-dass arrived at Cutwa, bringing two inquirers with them. They have repeatedly given proof of their attachment to the Saviour, and there is increasing evidence of their sincerity; but

at present they have not offered themselves for baptism. The Sabbath was truly pleasant, and six new hearers were added to our number. Kangalee, his wife, and myself, commemorated the death of our Saviour—a feeble band, but of one heart.

" 5th.—The inquirers are still with me for instruction. In the evening we held the monthly prayer-meeting, and Seboo Roy prayed very fervently: my spirit was greatly refreshed, and filled with grateful astonishment. He is a little advanced in years, in good circumstances, and has great influence in his village. He is much delighted with the Gospel of John, which he reads constantly, and apparently with understanding. Thakur-dass is a poor man, but apparently very sincere. They meet together several times in the week, and two or three times on the Lord's day, at the house of Seboo Roy, with a few of their neighbours, where they read, and sing, and pray. Two of these neighbours came with them, and are hopeful characters. I accompanied them on their departure, preaching as we passed along. At Dina-hat I alighted under a shed, erected before an idol's temple, and conversed with two men who sat admiring the goddess. Many assembled, and heard attentively: a Brahmun endeavoured to interrupt us, but the people disregarded him, and that in the very presence of the idol. We then went to three other villages: at one of these, some people were sitting. They obligingly offered me a seat, and listened to the things pertaining to the kingdom of God and the name of Jesus. We had also two discourses under a tree upon the road, where many heard attentively. I at length parted with our friends and inquirers, and returned home under the blessing of Heaven, and a sense of the Divine presence.

" 6th.—Kangalee, Soroop, and I, went to Soodpore, and collected a few people; but they were soon frightened away by the threatening looks of some Brahmuns who stood at a distance. Our next attempt, at Dega, was more encouraging. Several persons heard attentively, were serious during the time of prayer, and eagerly took all the papers we had brought with us. After this, one or two began to treat Kangalee and Soroop with great contempt, especially the latter for having

on his *poita*. In vindication of my native brethren, however, I could with great satisfaction appeal to their conduct, in proof of the efficacy of divine grace. Speaking of Kangalee, I said: Here is a man whom you would have regarded with superstition, and even worshipped him as a deity. Without any difficulty he could have continued to deceive you, and to be supported by such deceit. But having heard the truth, he has embraced it, and abhors deceit and idleness: now he begs at no one's door, but 'provides things honest in the sight of all men.' The adversaries soon departed, and we went on to another village. Some heard attentively, and others shouted, 'Hurry bol!' This produced a warm altercation between the parties, and I left them. This has been a day of great exertion to us: we had five standings, in four of which I held some long discourses. Exhausted as I was, I could not but admire the mercy which had carried me through. Such promiscuous discourses as those in which I am daily engaged, accompanied with questions and answers, replies and rejoinders, though sometimes unpleasant and hazardous, yet tend more to open people's eyes, and rouse their latent powers of examination, than any regular address would do in the present state of things among the Hindoos. The moral condition of this people is like the sunderbans—all a dreadful waste and wilderness. The jungles, I hope, are cutting down, and a little clearance is making; and some who follow after, may sow the ground.

"11th.—Kangalee talked with many people about 'the new, the old, and the good way,' and distributed a number of tracts. At Noyhathy, we had an encouraging audience, who heard a long discourse with pleasing attention. Several exclaimed: 'True, true, Sir; adhering to falsehood, we perish.' Two elderly Brahmuns also approved of my exposing the shastras and idol-worship, and recommending the Saviour to perishing sinners. I then read to them 'The Difference between Crishno and Christ,' a paper written by brother Marshman, which was well understood, and well received.

"13th.—The Soodras to-day have several times reproved the Brahmuns with severity for their rude behaviour; and in most places we find that the poorer sort are more attentive to

the word. In one instance, an old Brahmun wanted to dispute with me, and began by saying: 'The vaids are true.' I said, Whence does this appear? 'From the shastras.' Where is the proof that the shastras are true? 'Byas-daib wrote them.' Who was he? 'Eeshwur; i. e. God.' How do you prove this? 'From the vaids.' The hearers saw the folly of this reasoning, and the old man went away ashamed.

"15th.—Sebukram, a native brother from Serampore, who is come to my assistance, has been twice to-day with Kangalee, to converse with one of the natives, who give them much hope. They sung and prayed with him and his family, and returned home full of joy.

"19th.—Five persons came to hear about 'the new way,' with whom I had some pleasing conversation. Kangalee and Sebukram are returned from Kontle-barry, with an encouraging account of the people there, who remain firm amidst much persecution. The enemies watch to hinder others from uniting with them in their religious exercises, and have done it with too much success.

"20th.—Early this morning we went to Churapore; but being disturbed in our worship by a lewd young man, we passed on to Burra-sombazar, where many heard attentively. Some excused themselves by saying it was 'Nobanna,' i. e. the day for eating the first new rice, which is a great feast among the Hindoos. Removing to another part of the town, many people heard with apparent conviction and seriousness, among whom was a respectable Brahmun, who paid considerable attention. Returning through Churapore, where we had been greatly interrupted in the morning, I read Petumber's 'Gospel Messenger' to several people, who heard it with approbation. This tract is very popular in most places, and likely to do much good. At the next village we were surrounded with a number of Brahmuns, who raised a violent opposition, and hindered others from hearing. One of them warmly contended, that their shastras must be true, because by them they could calculate eclipses. Our native brethren were loaded with abuse, and told that they had lost their reason; but I was pleased to observe that they bore it well.

I then addressed the Soodras on the subject of salvation, and closed in prayer. Here ended the labours of this day, during which the word of truth has reached the ears of several thousands, I trust, who are capable of discerning between good and evil. I arrived at home a little after sunset, not having eaten or drunk since seven in the morning. So true is it, that 'man liveth not by bread only, but by every word that proceedeth out of the mouth of God.'

"On my return I was met by Aubhoy Churron, who left about January last. He entertained some singular notions, but has all along professed faith in the Saviour, and manifested his attachment to the gospel. He has met with grievous persecutions from his relations and friends. They beat him for singing hymns, and dragged him about by the hair of his head, to force him to cry 'Hurry bol!' Yet in the midst of all he has been enabled to hold fast his integrity. His wife and family would not suffer him to come near them, but desired him to be gone. He fled, therefore, to Moorshedabad, almost naked, his clothes being torn in pieces in the persecutions he endured. Here he worked for some time, and provided himself new clothes; but as he observed the Lord's day, and sung the praises of Jesus, he met with much opposition here also, and was at length driven for refuge to Cutwa.

"29th.—Kangalee and Sebukram have been a few days at Shreemotteepore, and have been kindly received. Several persons invited them to their houses to read the word of God, and heard attentively. The brother and sister of Kangalee returned with them to Cutwa, as inquirers: another person has since come for the same purpose.

"December 8.—Five or six respectable young men came from Moorshebedad to hear 'the holy book,' and requested to have a Testament on their return. Our conversation was very free and affectionate.

"9th.—At Dina-hat we came to an open place, where a number of large stones were collected, and several men at work, forming them into their shameful idols. I endeavoured to expose the sin and folly of their conduct, and was heard without any opposition. After this we saw a man with his arm erect and stiffened, and his nails grown like birds claws.

He had been in that situation from the age of twelve years, and the people called him a god. Here I preached the gospel, and it seemed to commend itself to the conscience of many. They exclaimed, 'This will certainly prevail;' and to this all consented.

"16th.—In several places where I have lately itinerated, the light of truth begins to be diffused abroad, and the hearers generally understand something of the gospel. To-day three men who came to bathe in Gunga, having heard of us, came to inquire about the gospel. They all seemed to be much impressed, and one of them especially.

"January 8, 1807.—Went to a place called Jummakundee, and preached in the bazar. A Brahmun came and made a great noise. He said: 'God is in every thing; every thing is as man thinks, and not as he does; imagination is every thing, and there is reality in nothing! If any one considers thieving to be righteousness, it is righteousness; and if he accounts the riches of another to be his, they are so, and *vice versa*.' In this impious manner he held forth with great volubility, but met with little applause. At Kundee many heard with attention, and a young Brahmun seemed much affected. We distributed tracts; and among the rest, a pleasing youth was desirous of obtaining some, but was compelled by his father to return them. It was truly affecting to behold the poor lad expostulating with tears, but unable to prevail.

"10th.—By the arrival of W. Carey, I heard of the departure of brother Biss and his family to America, and felt afresh this afflictive dispensation. The Mission has hereby sustained a considerable loss, as brother Biss appeared to possess those talents which would in time have rendered him a most active and useful Missionary.

"13th.—Multitudes are coming to-day to bathe in Gunga. Kangalee and I went out, and placed ourselves under a tree in the high road at a distance from the town, and continued our discourse for six or seven hours with the people, both as they went and returned. Many heard well, and a quantity of tracts was distributed.

"Jan. 23.—Preached at Dina-hat and Dewengunje: at the latter place we assembled under a large tamarind tree, and had

an attentive congregation. A spirit for hearing the word is beginning to prevail all around us, and affords us no small encouragement to hope for future success. I have just heard that Seboo Roy is dead, but know not the particulars. I had great hopes of his conversion, and am afraid he may have died by some unfair means.

"Feb. 5th.—Being anxious to know the particulars of Seboo Roy's death, I took a boat and went down to Goalpara, accompanied by Aubhoy Churron. We then proceeded to Kontle-barry, and arrived at sunset. We found he had been dead about a month. On going to the house of Thakur-dass, we were followed by a number of men, to whom we preached the word. They mentioned, that the relations of Seboo Roy had made a great *shradda* for him, and buried him in the Hindoo manner; but I informed them that he had believed in the Saviour, and that when I last saw him, he said: 'They may persecute and reproach us; but we will rather lose our lives than forsake our Lord Jesus.' In the evening, on our return to Cutwa, we were accompanied by four persons who attended upon the instructions of Seboo Roy, and who related to us the following particulars.—Soon after his return from Cutwa, he was taken ill of a cold and retching, and died on the second or third day. He requested that they would take him to Cutwa, saying: 'If I do not go thither, I shall never be well.' But his brother's son would not regard what he said. When they took him out to carry him to Gunga, he said to them: 'It is all to no purpose. I am perfectly sensible: why will you take me thither?' He requested to be buried: but they would not grant his request. They took him away, and burned his corpse. After they had taken him out of his house, he said nothing to any one. Those who used to meet with him on Lord's days went to see him a few times during his illness, and he exhorted them not to forsake the assembling of themselves together, nor to cease publishing the glories of our Saviour. 'I am going,' said he; but we shall soon see each other again:' and with such sayings as these encouraged and comforted them.

"Seboo Roy used to speak very favourably of his wife; and when he died, she did not beat her forehead and cry

aloud, as is the custom of women in this country upon such occasions. Being asked why she did not, she answered: 'What use is that? I sit, and think of what he said to me.' Poor woman! She has lost her instructer and guide; and as the women of her cast are not permitted to have any communication with men, except those of their own family, she is in danger of being henceforth a prisoner in the strong hold of Satan.

"Our friends accompanied us part of the way: we then sat down, and conversed together: afterwards we prayed, and took leave of each other. Since my return from Cutwa, several inquirers have come from different parts of the country, some of whom afford me much hope."

An account of his labours for the next month was sent in a letter to England, which, when printed, was thus prefaced by Mr. Fuller:—"Mr. Chamberlain, in a letter, begun Feb. 14, and concluded March 15, 1807, communicates some interesting particulars. He appears to be very diligent, and God seems to be blessing his labours. He speaks of the Lord giving them great favour in the eyes of the people at Dewangunje, a market town in the neighbourhood. He, Kangalee, and Deepchund, often go thither, and placing themselves beneath the shade of a large tamarind tree, collect successive congregations from sunrise to sunset. The reader is presented with the following extracts.

"On Lord's day, a man, whose name is Poban Dass, of the weaver cast, came to hear the word. He had walked several miles this morning. His neighbours and his son have begun to persecute him.

"22nd.—The numbers who heard the word to-day at Dewangunje, and the seriousness with which they seemed to be impressed, were very encouraging. I have scarcely seen any thing equal to it in Bengal. Poban Dass came to us, and Kangalee went with him to his house. He appears to bear persecution well.

"24th.—Yesterday several came to hear the word. Poban Dass, and another man with him, arrived soon after sunrise. They must have left home ere the stars had disappeared. He is ignorant in address; but, I hope, God hath taught him

something of true knowledge. This morning, as Deepchund and I were walking into another part of Dewangunje, we met a Brahmun, who was coming to hear the word. He has been here before, but we had doubts of him. He first heard at another place, about a month ago; since which, it seems, he has never been easy. He now appears as a brand plucked out of the burning. We are greatly encouraged to hope concerning him. He reads the 'holy book' all day long; meditates, weeps, and almost forgets to take his food. As he and Deepchund read from the twelfth to the eighteenth chapter of Matthew, I endeavoured to instruct him by expounding it. Within two days he has read from the beginning thus far, and his understanding and reception of divine truth exceed any thing I have witnessed. To see a man, covered with grey hairs, after spending nearly fifty years in the study and practices of heathenism, now reading with avidity the narrative of our Saviour, and weeping as he reads, with all the tenderness of a little child, is very affecting. His name is Mookharjya.

"March 3.—The old Brahmun still continues reading the gospel. He read through Matthew in five days, and was much affected; while I was preaching on 1 Pet. ii. 21—25. on the character and sufferings of Christ, he was nearly all the time in tears. Poban Dass, and his little son, were there. His ideas are very confused; but he seems to be sincere and determined, as far as he knows.

"13th.—I and two of the native brethren have been out five days to a great assembly. We fixed up a little shed under a tree, where we were constantly employed, and had but little time during three successive days, either for sleep or refreshment. Much interesting conversation passed, and many tracts were distributed. Since last year we can perceive knowledge is greatly increased. The common people hear gladly.

"On our return, we found Mookharjya,* shaved, and ap-

* This man was somewhat deranged. Rigorous attention to idolatrous ceremonies often so far induces this state of mind, that the person, with all the aid and consolation of the gospel, never perfectly recovers.

parently another man; as in appearance, so in mind. Great is my joy in him. He has gotten nearly through the Acts of the Apostles.

"Komal, a sister of Kangalee, is here, and appears to be a sincere inquirer. She wishes to be baptized.

"Lord's day, March 15.—Our little church being to meet together, Komal and Mookharjya gave us an account of their conversion. That of Komal was very affecting and satisfactory. She first heard the word from Kangalee's wife, her sister; and her mind has been brought to embrace the gospel by degrees. Her husband makes no opposition to her baptism, but has himself appeared much affected all day. Mookharjya made a full renunciation of all attachment to the Hindoo system, an unreserved confession of sin, and an unequivocal declaration of his faith in our Saviour, Jesus Christ, and of his desire to be obedient to his commandments. In the afternoon they were both baptized. A number of people came together on the occasion, who all behaved with decency. One man shed tears. It has been a happy day."

In this manner Mr. C. continued his exertions for the three months following. In July he was taken ill of a fever; and being laid aside from his work, and having no kind partner to sooth his sorrows, and administer to his comfort, things appeared to him in a gloomy light. In this state he wrote to the brethren at Serampore, informing them of his situation; and towards the close of the month, Mr. and Mrs. Mardon went up to his assistance. They found him better than he had been, and continued with him several months, during which there was no want of employment in administering to the bodies and souls of men. A portion of medical and surgical knowledge was there perceived to be of great importance to a missionary.

This sickness lasted some time, and rendered a little relaxation necessary: he therefore took a trip to Serampore for the establishment of his health, which was made useful to him. After his return, he addressed to the brethren there the following letter, dated Nov. 2nd, 1807.

"Since I came home, I feel perfectly well, and have been out on foot to the towns around, preaching the word of life

five days, three of which I was at Dewangunje market, where we had a great number of attentive hearers, a continual congregation for three or four hours together, to which I was enabled to preach with scarcely any intermission during the whole time, with great pleasure, and with little fatigue to my body. If it please the Lord to give me strength, I promise my feet little compassion for some months to come. O that my soul may hereafter be kept in a preaching frame, that I may preach the crucified Saviour to the perishing heathen, with that spirit which the beloved Paul expresses, Gal. ii. 20. 'I am crucified with Christ!'

"As we were returning, I heard some of the people saying, that a woman was about to 'eat fire;' and at the *ghaut*, the *dhol*, or drum, was sounding the death-peal, and beyond, the murderers were preparing the pile. Some of them called out to me in triumph; but I was seized with such horror, that I could not see the dreadful sight: I testified to the Brahmuns at the pile against the horrid design, and assured them that they would find a God, who would punish such murderers in an awful manner. This brought on me a gloom, which I have not yet got over. O the dark places of the earth, how full are they of the habitations of cruelty! How dreadfully, how deplorably does superstition harden man's heart! The people laughed at the idea of the poor creature's wallowing in fire, and called it 'a show!' O Saviour, convert these unfeeling Brahmuns! From observation, and conversation with several, I have great reason to fear that this horrible custom is very prevalent here. They make nothing of it, nor are they at all affected with it. O God, pardon the sin, and abolish the horrid rite!

"Since I came up, we have given away five or six of Luke and the Acts. A few have been to hear at our house, who appeared inquisitive, and desirous of knowing the way of truth; but at present hope appears at a distance, and I feel at times much discouragement, when I reflect how evidently the Holy Spirit is removed from us, and from me especially.

"Here is at present a good stock of selections from the Testament to give away; but when one of our assemblies comes, I expect that we shall find them few enough. I think

that you will do well to send up as many as you can, 1000 at least, before the great day at Augradeep. What if you were to print the Gospel of John and his first Epistle, to distribute by themselves? What if the narrative of our Lord's miracles were arranged and printed, to distribute, with a few remarks explanatory or exhortative; and the Sermon on the Mount, with the Ten Commandments, and our Lord's summary of them; some of the most striking parables and discourses in the New Testament, and the most pointed passages in the Scriptures against idolatry? Perhaps these would be more to the purpose, and more pleasing to God, than all the tracts we may print and disperse. God loves to honour his word, and a few leaves of the Bible may prove the means of saving souls.

J. C.

In December he felt his disorder return, as may be seen by his next letter, dated January 9, 1808.

"In the last month, I have felt my disorder return on me very heavily, which has, I fear, impeded me much in the work. We have been to Dewangunje market and the neighbouring villages several times, and many have heard the word with attention. At the great tamarind tree some have appeared much affected, especially one old man, the last two market days before yesterday. Few have called to hear: the great cry is, 'What shall we eat? Make rice cheaper, and then we will hear.'—We have appointed the first Sabbath after the full moon for the administration of the Lord's Supper here, judging it to be more convenient than the first Sabbath in the month, as it is with you. But few of the common people are acquainted with our months. In the last month, the ordinance was thus administered. The brethren Kangalee and Brindabun, and the sisters Kangalinee and Komul, were present."

On the 12th of January, Mr. and Mrs. Robinson set out for Cutwa, to assist Mr. Chamberlain for a few months; and he says, they greatly enlivened the scene of his domestic comfort, and were to him a great relief. The following account, dated March 4, 1808, though signed by them both, appears to have been written by Mr. Robinson.

"We are, through divine goodness, now in health and strength, and are endeavouring to do some little in the cause of God. We went one day to two villages, both at a small distance from Cutwa, but where the word had not been very frequently preached. In the first of these villages, the Brahmuns made a very violent opposition, and it seemed as though we should not, on that account, get many to hear us; but after a little while, one of the worst of them went away, and the others became more cool, which gave brother C. an opportunity of talking to them, and also to a number of poor people, who heard very well. In the other village we did not meet with so much opposition, and many persons heard with some degree of attention for more than an hour. On the 18th of February, we went to a market about ten miles from Cutwa, where we made known the way of life to many of our perishing fellow sinners. We stood at a little distance from each other, each under a tree, and were so well situated, that most of the people who came to the market were obliged to pass by one of us. They were most of them poor: many of them heard attentively, and expressed their approbation of what was said. A few Brahmuns tried to make a disturbance, and once began the cry of 'Hurry bol;' but they soon left us. We were engaged in talking to the people between four and five hours, without once changing our situation. We reached home about seven at night, very weary, but on the whole had a pleasant day."

The letters which we now subjoin contain a description of the state of things after Mr. R.'s departure. The first, dated April 1, 1808, was addressed to the Society; the others to the brethren at Serampore.

"Nearly four years have elapsed since divine Providence brought me hither. I desire to bless God for thus ordering my lot; and if one so much and so deservedly chastised should, through matchless mercy, reach the paradise above, I believe I shall for ever feel grateful for this dispensation. I need not repeat to you the discouragements, I have endured, the despondencies I have felt: it is sufficient, that having obtained help of God, I continue to this day, testifying to all, salvation by the blood of Christ. Of that small portion of

success which it hath pleased God to give to his work in this place, you have been informed. I shall, therefore, only touch on the present state of things. The station is well situated; the country round it is very populous; and its vicinity to several of the holy places of the Hindoos renders it peculiarly favourable for the publication of the truth. Since the beginning of this year, the gospel has been preached to many thousands, some of whom may have carried the news to very distant places. Upwards of a hundred copies of the Scriptures have been distributed. May the seed sown spring up in an abundant harvest! The people hear with attention, and some with apparent approbation, and even gladness: but there are few in whom the word appears to have taken root. We may be only preparing the way for more successful labourers."

"*April* 29, 1808.

"Yesterday week I rode to Chundunapore market, and, taking refuge under a tree by the way side, preached to the people, who attended, in considerable numbers, for about three hours, with scarcely any intermission. Very few opposed, and some principal Brahmuns were very attentive, and acknowledged the truth of the things which they heard. This was a very encouraging opportunity. In the heat of the day I went to see my washerman, who was ill, and walked in the sun about a kros; but, O how intolerable the heat! All the plains now, during six hours in the day, appear like a glowing fiery furnace. We have had scarcely a storm this year, and very little rain. The ground burns the feet, as if you walked on a hot iron. Provisions are very dear, and the people are filled with blasphemy against the God of heaven.—Happily I met with brethren Robinson and William Carey that afternoon; and we left the budgerow at Augradeep, and walked to Reheboth, where we did not arrive till very late. They spent the Sabbath here, and I accompanied them on their way to Berhampore a few kros, and then took leave of them, and went to Nakhooree market, where I preached, and disputed for some time: and in the cool of the day rode home. Since then I have preached at Ekambur and Jorunpore, at both

which places, but especially at the latter, the people, who were not a few, heard with great attention. In the morning I rode out early, and preached to a pretty large congregation of attentive persons. Some people from Cutwa came, and opposed, according to custom, and cried out, 'Give us rain, give us rain,' whom I reproved for their blasphemy, blessed be God, with much apparent effect. Several afterwards appeared to give ear to the word spoken. O that the truth may captivate their hearts!"

"*June* 10, 1808.

"Brindabun and I went lately to Jugudanundapore, where I preached to a few people: from hence we proceeded to Moosthoolee, and here we had many hearers. Some young Brahmuns scoffed, but the Soodras in general were very attentive. From Moosthoolee we went to Ghoranash, where I began to discourse with a very respectable, well-behaved Brahmun. He complained of the unpropitious disposition of the daibtas, in scorching up the earth by the fervid sunbeams, and in withholding rain. I asked which daibta had this power, and declared that there was but one God, whose providence ruled over all. A great multitude soon collected, amongst whom I was a long time engaged, preaching the gospel of Christ. Great was the attention of many to the word; but at last a stout Brahmun came, and incited the young Brahmuns to raise the cry, 'Hurry bol!' which they vociferated so violently that I could not hear my own words. Perceiving that the hubbub was likely to continue and increase, I left them. They followed us with hisses, shoutings, and clapping of hands, and threw dust on Brindabun; but we at length got clear of them, and free from harm. Hence I rode to the factory at Babooram-singh, and stayed with Mr. S. a few hours in the heat of the day, with whom I had some religious discourse. In the hot weather, I found it too much to be out all day in the sun: I therefore rose betimes in the morning, and rode out to the neighbouring villages, and preached to the people before they began their labour, and once or twice had very attentive congregations.

"About the middle of the month, I and Kangalee went to Shreemutipore. On the way I preached at Metrikandora to a mixed congregation of Mussulmans and Hindoos. Many heard with apparent attention. After being long engaged, I concluded with prayer, and left them. Arriving at Bhurrutpore, a very polite Mussulman invited me to his house to discourse with him. I sat down with him in his dewan-khana, or compting-house, and a great number sat round us listening to our discourse. He said, that the regulations of government made in the present year annulled those of the preceding years; and hence inferred, that the Koran abolished the former dispensations, i. e. rendered the Law, and the Prophets, and the New Testament, of no effect. In the midst of this venerable assembly I sat disputing and explaining a long time. Some young men opposed rather rudely; but the elder men politely attended to the things declared, which was as honourable to their age as their venerable silver beards. The person who invited me asked me to eat, but began to apologize for not being able to prepare such things as he deemed proper. I begged him to put himself to no trouble on this head, assuring him, that I should like it much better to partake of such as he had at hand. A dinner was soon prepared, and brought on a tray. A clean cloth was spread on one of their seats, which was put on another to raise it, and the dinner was set out very elegantly, to which, on invitation, I sat down. Before I began, water was presented to me to wash my hands, to which I, for the sake of good manners, conformed, and then, in the old fashioned way, began to mix the rice and meat, &c. &c. with my fingers; and so I ate. My host sat by me, and did the honours of the table very politely, now pouring pure ghee on my rice, and now recommending this and that for me to taste. The venerable old men sat round, and entertained us with narrations respecting ancient times. After dinner, water was brought, and I washed my hands; but I made a blunder, I did not wash my mouth. My host reminded me, and I complied. Afterwards I continued discoursing to some of the young people, who were not so attentive as their elders. Perceiving it likely to rain, I took leave of them, and pro-

ceeded to Shreemutipore. In the evening a few people attended, and two of the young men: but I found things very far from encouraging.

"As I passed through Bhurrutpore, on my return home, I was invited to pay the Daroga a visit, where I found several of those who heard me before. Here the Mussulmans, with great warmth, denied the divinity of Christ, and said, that I was like the Hindoos, who hold that there are many gods. They contended, that the Koran and Mohummud are above the Scriptures, and all the prophets. The Daroga sat and smiled, but did not dispute. He appeared a polite man. If the Persian Testaments were ready, some would be read by these men. While I remained here, it began to rain, and broke off again. I took leave of them, and came on to Salinda, where I preached to a number of Hindoos, both Brahmuns and Soodras, most of whom lent a favourable ear. Here the heavens began to wear a very dismal aspect in the face of the wind. Hoping to reach Metrikandora, we proceeded; but a most tremendous storm overtook us in the field. I got a little shelter under the eaves of a market hut: no Hindoo would give shelter to a Sahib. After the rain was somewhat abated, they got a Mussulman to take us in: here we shifted our clothes, and took a little refreshment. The rain fell in such torrents as to fill the tanks, and the whole country appeared a sheet of water, and the rivers rolled down the highways and low places. Numbers of cattle fell down in the field, unable to reach home. Many were brought home on the shoulders of men, and others were fed in the field, till they were able to get up. My horse trembled with cold. This rain was a great blessing to the earth, which before was burnt, and cleft in an astonishing manner by the scorching sun. All opportunity of preaching being set aside, I thought it best to endeavour to reach home; but never did I encounter so many dangers in any journey before. Nothing but mercy, wonderful mercy, brought me and the beast safely home."

His journal for September was sent to England, the contents of which are thus stated:—"From Mr. Chamberlain's journal for September, sent to Dr. Ryland, it appears that the word

of the Lord had been published with much diligence and persevering labour about the neighbourhood of Cutwa, though but little fruit at present appears to arise from it. He speaks, however, of Kangalee and his wife, as being returned from an excursion, and as giving rather an encouraging account of three or four women, one of whom could read well. They met with other women who could read a little, and had committed several of the tracts to memory, and wanted more, though they had been forbidden to read them by the men, and were forced to do it privately."

In October he visited Serampore; and the testimony borne by his brethren to his diligence in preaching the word, is as follows:—"We have enjoyed the pleasure of a visit from brother Chamberlain this month, who has since returned to his station. The sound of the gospel has been spread to a very considerable extent around Cutwa, and many must have attained a considerable degree of general knowledge respecting Christ, the Saviour: still the number of those who have embraced the word of salvation are few; yet the good seed, though buried long, will not deceive our hopes, but bring forth a glorious harvest. The present effect of the preaching, on those who have long heard it, is shyness, and the fear of the consequences of becoming the disciples of a despised Saviour. Many confess that this is the way to heaven, but 'complain that it is too strait.' How strikingly do the lines of Newton apply to the state of the Hindoos:

'Encompassed by a throng,
On numbers they depend;
So many surely can't be wrong,
And miss a happy end!'"

After his return from Serampore, he writes thus:—

December 13, 1808.

"I had it in design to write to you in the beginning of the month; but as I then went to Shreemutipore and Jummakundy, I was obliged to defer writing till my return. When I came home, I found a letter from brother Carey, advertising me of your being about to send off the coffee trees, and of

course I have been very busy in preparing the ground for the plantation.

"On my way from Serampore, I preached at a few places, and was prevented preaching at others by unfavourable weather. The next week after my arrival, I went up to the city, and was out eight days. On the way up, I preached to a few Mussulmans at Rampara, who heard the word with apparent pleasure. We arrived at Satooagunje in the afternoon, and I was engaged under a tree by the river side till dark, and preached to a great many people, who in general heard well. At night, I had some discourse with a Gosaee from Tarukeeshwura, who was on his way to Benares, to pay a visit to Seeb there, whom, if I mistake not, he called Visheeswura. He heard me with great candour; said, that he had heard of this new way, and wished to know more about it. At his request, I sent him a copy of Luke, &c.

"The next morning, Gooroochund and I went on to Malunta-para, a place rather famous for pundits. We had a large congregation, and the Brahmuns in general behaved very well. Some were very attentive; some disputed, and a few young Brahmuns discovered a wish to be rude: when I prayed, all appeared silent and attentive. At Mala, I inquired for a Testament, which I left there some months before, and found it safe, and apparently in use. I read a page or two in it, and explained it to the people. A few of the Selections, and a copy or two of Luke, were given away here. One or two young men came after us a long way for books. This afternoon we arrived at Berhampore. As I walked through the cantonments, our friends recognized me, and I shortly after received a note from one of them, expressing their gladness to see me, and inviting me to their meeting in the evening. This was Thursday. I preached to them; and after preaching, many of them accompanied me to the boat—so many that the boat was nearly sunk with the burden. The catechisms and other tracts sent to them gratis I distributed, which were received with all thankfulness and joy. At Hiluree-gunje I met with Brindabun, whom I was pleased to find pretty well. Here I preached in two separate places to great numbers, whose deportment was peculiarly commendable:

both Hindoos and Mussulmans were attentive to the word. With the exercises of this day I was greatly fatigued: but I found preaching in the evening, to the brethren at Berhampore, refreshing to me.

"On Monday I took leave of my dear brethren, and in the evening preached at Satooa-gunje to a congregation by no means small. Many expressed their approbation of the word, but some did not behave so well. Some Selections, and a copy or two of Luke, were given away. The next morning I went to Kupileshwur, and preached. I had a Selection in my pocket, but here I missed it. May it do the thief who stole it good!

"Since my return from Berhampore, I have been several times to Dewan-gunje market, where I preached to many people as usual, the last day excepted, when but few attended. On the last day of the month, I rode to Kaleegunje market, and preached to many, who, on the whole, heard the word with approbation. This place is about eight miles distant. At Gowaee I also preached one afternoon."

In January 1809, Mr. C. took a journey on horseback into Beerbhoom, preaching the word to a considerable number of peaceable and attentive hearers, and sleeping frequently on a mat spread beneath the shadow of a tree. He first went to a fair at Keddula, where he was engaged in preaching nearly a whole day. "I do not know," he says, "that I ever had a happier day in my life." Here he was met by a Hindoo of the name of Krishno Rosh, whom he seems to have known before. Having distributed several thousand tracts, with a number of New Testaments, and copies of Luke, he was minded to spend the Lord's day at Lakrakoonda, where it seems there were several persons favourable to the gospel, and with whom he must have had some previous acquaintance. "Arriving there, (he says,) on Saturday evening, we were joyfully received. There we spent four days, and were constantly employed in instructing the people in the way of salvation." On coming from this place he again met with Krishno Rosh, with whom he sat down under a tree, and conversed on the gospel. He appeared to be much affected, and discovered great reluctance to their leaving him.

Two days after he had completed this journey, which took him a fortnight, he proceeded to a fair at Burdwan, and there preached for several days, almost without intermission. Returning from this, he set out for Beerbhoom a second time; and states, that on his way "he was engaged at Bukreshwur two whole days and a half, amongst immense bodies of peaceful hearers, who heard the word with great attention." Leaving this place, he proceeded to Lakrakoonda, where he found that a considerable stir had been made about the gospel, and that two natives, Bhojraj and Krishno Rosh, were much talked of as about to become Christians. After conversing with them, and preaching the word to the people, he returned home, much rejoiced at what he had witnessed. To enumerate the particulars of all his labours at this period, would lead us to an indefinite extent:—let it suffice to say, that between the 9th of January and the 21st of February, he rode nearly 400 miles, preached every day, and generally many times in a day, distributed about 10,000 tracts, 100 copies of Luke, and 15 of the New Testament. We need not wonder after this that he should say, in a letter to his friend Mr. Rowe: "And now my sowing is nearly over for this year, but my work is augmenting. I desire to bless God for all the favours shewn me. He hath marvellously helped me, or I had never got through so much exertion as I have."

About six months after this, he visited Beerbhoom again, to see what effects had resulted from his former exertions; and in a letter to a friend in England, dated November 29, 1809, he gives a concise description of them thus:—

"You will wish to know how I am proceeding in the work in which I am now engaged. Respecting this I am not able to write what I sanguinely desire, but with pleasure I will speak of the goodness and truth of Jehovah.

"It is now upwards of five years since Providence fixed my lot here. I will not trouble you with a detail of my afflictions. Fiery trials have tried me severely, and after all I fear I am not purified. To say much about my exertions at this station, would scarcely be interesting to you, as it would little become me. What can I write of the works of God? They at present are not gloriously manifested, yet, blessed be his

name, through his grace the word of salvation by the death of the incarnate Jesus has been published from this place to all parts of Bengal. Millions of the heathen have heard the glorious report, either from preaching, or from the distribution of upwards of one hundred thousand tracts, and many hundreds of the Scriptures. From these means, the light is breaking in upon the darkness: its operations are paradoxical; imperceptible, and yet evidently manifest. People hear, Brahmuns dispute, are put to confusion, retire in shame, or, more to their disgrace, raise an uproar. Sober minds judge: the idols, the shastras, the customs, &c. are brought into judgment by the common people. Now they laugh at idolatry, feeling the force of truth: now they groan in their pains, dreading the consequences of liberty. Some read the Scriptures, some the tracts; many converse on these things. The leaven is at work, though as yet its operations are in silence, and its effects concealed. At present converts are few, and a missionary has but little encouragement from them; but he sees, with gladness of hope, the way preparing for the march of Emmanuel to 'subdue the people under him.' A spirit of hearing continues; some are beginning to examine, to see whether things are so: and so they find them.

"It is nearly three years, perhaps more, since a man came to my house to see me, and to hear words from my mouth. He had received some tracts before: I gave him others. He went home, and read them. He resides about 60 miles west from this place. He returned; heard very attentively; after this sent for the Holy Book. He read it by himself and to others; they considered things. One great man, who had a house full of idols, heard the word from this man; took him under his protection, and began to think less of his gods. When I paid him a visit this last year, they were in being; their priest remained to offer to them; but their master regarded them not. By degrees the idols fell into such disgrace, that to preserve himself from their bad fortune, the Brahmun was glad to leave them to their destiny. They were soon hurled from their high station, and regarded as the meanest of things.

"The week before last, I took a journey into Beerbhoom, to Lakrakoonda, to see how these people were going on. I found them reading the scriptures: I spent two days amongst them very happily; and when we were coming away, Krishno Rosh, the owner of the fallen gods, very cheerfully gave me them to use as I might think proper. We brought four of them in two bags across the baggage poney, all through the country, to the confusion of their deluded votaries. Two remain, to fetch which two men are under orders to set off to-morrow morning. I intend to send these idols to Europe and to America, that our brethren may see with their own eyes what God has done, and be encouraged to hope for abundantly better things to come. *The idols shall be utterly abolished.*"

In a letter to Serampore, written about two months after the above, he makes some additional observations on this subject.

"Amongst the natives in these parts, the work of God is not yet apparent, as it respects the conversion of souls. The baptized have been situated too far from me to be attended to as their cases require. Kangalee and his wife, and Komul, have resided at Sheermuteepore, and I have seen them but seldom. Brindabun is at Hilureegunje. He came to see me at Berhampore. I hope he is perfectly settled in his hope in Christ. As to Roshraj and his people, you have seen some of them. I know not what to make of them. I am glad to see them abandon idolatry for the word of God. It encourages me to see any one read the holy Scriptures, and it is this which gives me any hope respecting them. Hitherto they are only *breaking down*, which, however, is a necessary work. May the Lord direct them to *build* on the true foundation. The Lord is, I trust, preparing for himself a people in the country around."*

* His hopes in this were not disappointed; for after this time, though the great men above alluded to did not become so decided in their attachment to Christianity, as in their hatred of idolatry, yet the principal success of the Mission was at Lakrakoonda and the villages around it, where a branch of the Cutwa church was formed, and visited by Mr. W. Carey. The number of natives received into the church up to the time of Mr. C.'s death, was upwards of seventy, among whom were several respectable native preachers.

The preceding may serve as a general description of the manner in which he was engaged in the propagation of the gospel in the neighbourhood of Cutwa; but in addition to his regular work, he also paid annual visits to certain places where great numbers of people were collected, under the pretence of performing religious ceremonies. These assemblies very much resemble wakes and fairs in England, which in their origin may frequently be traced to something connected with religion, but are commonly the most striking exhibitions of profanity and wickedness. In India they take their rise from the phenomena in nature, from the setting up of some image, or from the celebrated actions of some god or mendicant; and the performance of religious rites on these occasions is considered peculiarly meritorious. We shall here give a short account of three of those places which Mr. C. visited yearly, from which the reader will be able to form an idea of his annual itineracies; and as we can insert the particulars only of one visit to each, we have fixed upon that in which he was accompanied by Mr. Robinson.

The first place of this kind was Augra-deep, which is not far distant from Cutwa. The origin of the assembly held here is to be traced to the setting up of a certain stone image by Gopenauth, a disciple of Choitunya and Nityanunda, who being too indolent to work for his bread, and too delicate to endure the rigours of austerity, was reduced to the necessity of seeking some other means of support. It is supposed that 100,000 people are assembled at his festival, among whom are numbers of lewd women, who accompany the ascetics. Forgetting the distinctions of caste, all here form one promiscuous assemblage, and unite together in singing filthy songs, and practising every species of impurity. Mr. C. felt a peculiar interest in preaching the gospel to these deluded crowds, but did not overlook persons of superior understanding, when he found them mingling with "the low level of the inglorious throng:" hence, after attending this festival, he thus writes:—

"I have been much engaged. I preached for four days together to many thousands of people; and while there, I received two written essays from Dataram, a person at Bejoypore, who had met with some tracts which were given away

last year, but I had not an opportunity then to peruse them. I sent a copy of Luke to him. Since then I have read them through, and have been much encouraged. He is a disciple of Choitunya, and strives to make the Bhoktee shastra* and the gospel agree. The religion of Choitunya and the religion of Jesus he supposes are one, and seems to predict their establishment now; as he says, the clouds from the two countries having met, will cause such an inundation as will overflow all heights and depths, rivers and streams, and unite all in one."

Another place which he regularly visited was Byraggeetola, about twelve miles distant from Cutwa. This festival took its rise from the austerities of certain Byraggees, as the name of the place where it is held sufficiently indicates: it is attended by a vast concourse of people. It appears astonishing, at first sight, that such crowds should be able to assemble so frequently, and in so many different places; but this is easily accounted for, when we consider the nature of an Indian population, and the number of its mendicants. It is supposed that scarcely less than an eighth part of the whole population abandon their proper employment, and live as religious mendicants, by begging, and roving from one holy place to another.

The following is the account given of a visit to the above mentioned place:—

"We arrived about noon. A crowd instantly surrounded us, to which, standing on my chair, I preached. The tumult soon became so great, that I desisted from distributing papers, hoping that a more favourable opportunity would occur for this part of the work, in which I was not mistaken. The approach of night caused a cessation for the day. We laid ourselves down under a tree, having a small sail to shelter us on

* This shastra makes faith and devotion the procuring cause of salvation, and is opposed to the generally received opinion of the multitude, who depend entirely on their ceremonies for acceptance with the gods. Though superior to the latter, it is very defective, as it furnishes no consistent view of the character that is to be adored, of the manner in which he can receive the homage of sinful, imperfect creatures, or of the moral effects to be produced by its influence.

one side, and we slept in safety, and sustained little, if any inconvenience. Blessed be Jehovah, the Keeper of Israel. He neither sleeps nor slumbers. Soon after the sun had scattered his beams abroad, the people began to come together; and I continued, surrounded by hundreds of men, incessantly engaged, a little time for eating excepted, in distributing books, and in preaching the everlasting gospel, till the bright monarch of day wrapped up his glories in the west. Blessed be God for all his goodness displayed towards us this day! Many thousands of people heard the word of his grace, and the greater part very attentively. 'Thy kingdom come!'

"Friday morning.—Numbers came together to hear the word very early, and our few remaining books and tracts were soon distributed, and numbers more were wanted. We continued engaged among numbers of hearers till dinner time, and then I gave orders to prepare for our departure. When all things were ready, I stood on the chair, and in the midst of a great multitude prayed to the Most High God: they attended in great silence. We then took leave, amidst abundance of salams and good wishes, and we reached the inn late at night: the next morning, after discoursing with the people and taking my breakfast, I set off for home, where I had the happiness to find all well. O what shall I render to God for all his numberless benefits to me!"

A third assembly which he visited annually was Kobileshwur, which is about twenty miles distant from Cutwa, on the banks of the Hoogly, where there is an old temple erected in honour of Seeb; near which, in the month of March, a large assembly annually meet, and the festival continues three days; when many Hindoos, assuming the name of Sunyases, inflict on themselves the greatest cruelties. On the first day of the festivals, these Sunyases cast themselves from a bamboo stage on iron spikes stuck obliquely in bags of straw. On the second day, a large fire is kindled opposite the temple, over which they walk, and then throw it at each other. On the third day, early in the morning, the work of piercing the tongue and sides commences; and after this, the ceremony of swinging by hooks fastened in the back is performed. We have a visit to this place described in the following words—

"On Tuesday, the 23rd of February, we set off for Kobileshwur; reached Pulasee that evening, and arrived at Kobileshwur about ten the next morning. The number of people here collected was great; but we hope the greater part of them heard of the way of salvation through a crucified Redeemer. We spread a sail, in the form of a tent, under a tree, and here we and the native brethren who were with us met for family worship. The sound of the singing frequently attracted a number of people, who during the time of worship, generally heard with great attention. Mr. C. stood on a chair near the tent, where he was continually surrounded by a great many people. Mr. R. went from place to place amongst the multitude, and talked to those who were willing to hear. Kangalee and Brindabun were, through the whole of the time, very well employed. Many acknowledged the folly and vanity of idolatry, and the truth of the gospel; but very few, if any, seemed willing to turn from the service of dumb idols to serve the living God. On Friday, the head constable sent for Mr. C. and heard him for nearly an hour: he promised to send to our tent for one of the Selections of Luke, &c. but did not perform his promise. In the evening, some young Brahmuns began to raise a great opposition: they raised on all sides the cry of Hurry bol, and at last dispersed the people. During the time we staid here, we gave away upwards of twenty of the Gospels, and about sixty of the Selections from Scripture: these we hope were most of them given away to proper persons. On Saturday we left Kobileshwur for Cutwa, and arrived safely at home in the afternoon."

Another part of his occasional labours at Cutwa consisted in keeping a native school. To this he paid great attention, and translated for its use Dr. Watts's Catechism in verse, and composed a number of hymns. The paragraph which we here insert seems to contain a general statement of the number that attended, and the progress which was made.

"It is with great pleasure I can say, that the school is in a very prosperous state. It contains upwards of forty children, of whom there is a goodly number who will soon be able to read well. My schoolmaster is a neighbour, and under my

eye. He manages at present much to his honour. I hope that some good may arise from these children: they commit hymns and other pieces to memory; and when they go home, they repeat them to their parents and neighbours, which much pleases many. A Brahmun told the schoolmaster yesterday, that he was ruining himself as to futurity, by keeping this school. It affords me great pleasure to see the prejudices of the people wearing away. Many who before took their children away from the school, have returned them, and are glad to have them instructed."

The school continued in this flourishing state, while Mr. C. remained at home to see that the master did his duty; but he had the mortification to witness, after returning from his missionary excursions, that things went to confusion. He found by experience, that however much he might wish it, it was impossible to trust a native, whose heart had not been renewed by the gospel, since his wages, and not his work, are the only thing about which he feels concerned: so that, were there no other evidence of the necessity of Christianity in India, this would be sufficient, as it evidently shews, that it is absolutely necessary to make the people, in their various situations of life, good members of society. The school laboured under this disadvantage, yet on the whole it was kept in good order, and crowned with some success: the scholars constantly attended family worship, and several of those who were educated here attained a considerable knowledge of the gospel. Amongst others was Seeboo, a Brahmun, who being convinced, through the instruction here given, of the folly of idolatry, made a profession of Christianity, and was baptized. He was a young man, who in his attainments and knowledge was superior to the generality of native Christians, and proved of great assistance afterwards to Mr. W. Carey in his labours at Cutwa: but in the year 1821, he was suddenly removed from the church militant to the church triumphant. Mr. W. Carey, who well knew how to appreciate his worth, says of him, that he was one of a thousand, and that his equal among the natives he never expects to see again.

Another very extensive field of labour was opened to Mr. C. among the soldiers at Berhampore. This is a military

station, where a brigade of troops is stationed in commodious cantonments, which consist of a fine range of buildings on one side of a large open lawn, around which are the houses of different European gentlemen. It is distant from Cutwa forty-five miles, from Moorshedabad five. The 22nd Regiment of Foot was at Berhampore, whilst he attended: he paid them his first visit in 1808, and continued to visit them till they were removed to the Isle of France in 1810.

In tracing his exertions at this place, and the success that attended them, it is necessary only to puruse his letters to Serampore, in the order in which they were written, commencing from the period when the fruit of his labours began to appear.*

Cutwa, July 10th, 1809.

"During the last month, (he writes,) I was from home fourteen days on two journeys to Berhampore, where I was much engaged amongst our beloved brethren of the 22nd. I preached to them twice in the Church Barracks, and had a large congregation.

"The work of conversion and of edification is progressive among the soldiers. The professors in general are very promising and there are several who appear to be seeking the Lord with their faces towards Zion. Some of them wish much to be baptized, and it appears to me to be very hard to hinder them. I am, however, of opinion that it would be best to baptize them with as little stir as possible. In their circumstances, I should almost plead for open communion, and could by no means advise the baptized to separate from their unbaptized brethren.

"While I was at Berhampore, I preached several times to a good number of natives, which caused a great stir. I met with a young man who said he was a Protestant, who was very desirous of instruction. He says, that there a number

* As in the narrative given of his exertions among the heathen from 1808, it must be understood that he was occasionally engaged among the soldiers; so now, in the relation given of his labours among the soldiers, it must be understood that, in addition to these he was frequently employed among the natives.

of country-born, in poor circumstances, who have no instruction, and are like the heathen. He said, that he would open his house for a place of worship. I was much pleased with him, and I propose going to see him again ere long. I do not know but the gospel might be sooner accepted at Berhampore, amongst a number of outcasts there, than in some other places. A trial, I think, ought to be made, and I am desirous of attempting it."

Cutwa, July 30th, 1809.

"I left Berhampore yesterday, and arrived here this night, where I found all well under divine protection. At Berhampore, brother Mardon and I arrived on Tuesday evening. The next morning I went to seek the poor outcasts, of whom I was before informed, and brother Mardon preached to the soldiers. I met with Mr. C. G. and he took me to the house of one William Rootee, where these poor creatures, in a little time, were soon collected, a goodly number both of men and women. The latter, in general, were by far the most attentive and the best pleased. They asked me to visit them again at three o'clock in the afternoon, which I did at the house of one Philip. A considerable number of people were present, and it was a pleasing sight. The women were peculiarly attentive. I read the 4th chapter of John in Hindoostanee, and explained it as well as I could in the same language, to which I added an address in the Bengalee. In the evening I preached to the soldiers, and the house was full. The day following, according to previous appointment, I was engaged at Mrs. L.'s. She gave notice to the native wives of the soldiers, and the widows; and a good number assembled to hear the word of God. I read some parts of the scripture in Hindoostanee, and preached to them in both Hindoostanee and Bengalee. These poor women heard the word with gladness, and several of them were much affected, especially two or three elderly women, and one or two young women. They asked me to preach to them again, which I promised to do, if I remained at Berhampore. In the evening I preached to a large congregation of soldiers. The next morning I went to get a boat, and was so quickly surrounded by people, that I was

detained till it was too late to think of going this day, and therefore I preached to my female congregation at five in the afternoon, which I found enlarged and very attentive. The poor women thanked me, and begged of me to return soon. I preached to the soldiers after this, and thus concluded my labours at Berhampore for that time. Blessed be God for all the encouragement I received. Things brighten apace at this station, and I cannot help thinking but the end is to call me from the clouds which involve me here. Far be it from me to resolve to leave Rehoboth, however discouraging things may be; but when God, in the methods of his providence, opens a way to a situation where things are abundantly the reverse, I am not certain but that it is my duty to embrace the opportunity."

Berhampore, September 1*st*, 1809.

"I have been at this and other places from home the last fifteen days. Our brethren in the 22nd Regiment have long wished to be baptized. I have also felt unhappy in not being able to comply with their desires. I have mentioned this to the brethren at Serampore more than once, but they have not replied in any satisfactory manner. Hence I came to a resolution to baptize them the first opportunity, in as prudent a way as possible; and for this purpose I in part came to this place. While we were preparing things amongst us, an order came for the immediate removal of the 22nd for Calcutta and the coast, which put all things into confusion. One thing, in the midst of all, troubled the friends, viz. their not being baptized. After several disappointments in attempting to collect them, on Wednesday morning I baptized seven persons, and this morning I have baptized nine others, and there are still four or five more candidates. In short, nearly the whole of the society, and two or three besides, stand approved. This has been a time of great joy amongst the brethren; they appear baptized into one spirit. Love abounds amongst them so much, that those members who are of different sentiments, gladly acknowledge it, and appear to unite to them."

"*Cutwa, September* 18, 1809.

"Yours, dated the 26th ultimo, I received at Berhampore a few days ago, when I was too much employed to reply to it. I have spent three Sabbaths at Berhampore, and have been much engaged in preaching, expounding, exhorting, presiding at meetings to receive members, and in baptizing. I wrote before that I had baptized sixteen; but, on summing them up, I found one more, that is seventeen; and since then, I baptized, at one time, four more, at another, two, and at another one, which amounts to twenty-four;* and a few others are desirous of baptism.

"Well, God has raised up twenty-four witnesses to the truth in his Majesty's 22nd Regiment, who are constituted a society; and three of them, by the unanimous choice of all, are nominated ruling elders. Two of them have excellent gifts in prayer, and in speaking also. One of them seems to possess them in an eminent degree. They would be glad of a letter from the brethren at Serampore. They have raised a subscription for the Mission, which amounts to 75 Sicca Rupees. With this mite the brethren send their christian love to the Baptist Missionary Society, and the Baptist Church of Christ at Serampore and Calcutta. Mr. J. W. has sent me a proposal to subscribe a gold mohur every three months towards my native school. Blessed be God! I trusted in him, and in him will I still confide."

In this month, on the same day to which the preceding letter bears date, Mr. C. married for his third wife Miss Underwood. He was acquainted with her when in England, and it appears she was one of the first that directed his mind to missionary labours. After a lapse of many years, she left her native land to join him in those labours, and is still the honoured instrument of continuing them to a considerable extent. Having noticed this event by the way, according to the order of time in which it transpired, we shall proceed with the

* These persons were of different countries, some being English, some Irish, and others Scotch. This union in one church, particularly in a foreign land, affords a pleasing specimen of the nature of the gospel, which makes all one in Christ Jesus.

account given by himself of his labours among the soldiers at Berhampore.

"*Cutwa, October*, 31, 1809.

"The Brethren at Berhampore, (he continues,) appear much united among themselves, and have a good report of them who are without. I remained with them six days, and preached to them seven times, and administered the ordinance of baptism to three candidates, and the ordinance of the Lord's supper to eighteen. The remainder were either sick, or on duty. While I was at Berhampore, I preached three times to the natives, and had a large congregation each time."

"*Berhampore, December* 18, 1809.

"We arrived here a week since yesterday morning, after a very troublesome journey. The brethren received us with gladness. I was engaged amongst them thrice in the day. It gave me great pleasure to see the congregation so much enlarged. The meeting was filled, although supplied with eight new seats, which hold at the lowest computation upwards of thirty persons. In the course of the week I preached thrice, and attended a church meeting, where two persons gave in their experience as candidates for baptism. On Friday I went up to Hilureegunje to see Brindabun, and preached to the natives. Many heard the word with great approbation. Yesterday morning nine persons were baptized, in the presence of a great many spectators. The opportunity was very solemn and delightful. Some seemed greatly affected. A serjeant stood and wept, and went home weeping to his Bible. Some of the wavering received convictions. One of these has just been with me to speak about religion.

"Yesterday, in the afternoon, the ordinance of the Lord's supper was administered to twenty-seven of the brethren. Some of the spectators were much affected. I preached twice, and many attended with great seriousness. We have abundant cause to give thanks to God for the displays of his grace in the regiment at this time. Every evening there are meetings in the barracks from eight to nine; and if you pass by the barracks at that time, you will hear, here and there, the

songs of Zion in the very seat of Satan. We hope that there are a goodly number of inquirers.

"The brethren inform us, that the Bible is again put into use all over the barracks. Many are searching to see whether things are so, and in general they acknowledge that they cannot see them otherwise. We hope that some will search, and find the Saviour.

"I must tell you something respecting the goodness of the Lord to us in giving us a place where we may tarry for the night in comfort. Our bungalow is very convenient: the situation is rather obscure, which makes it so much the better. It is situated on the bank of a lake, which is an excellent baptizing place. The rent is six rupees a month. Our residence here will be an additional expense; but in this respect we will not fear. 'Jehovah jireh.' It is in all respects a day of the Lord's mercy to me. O that I may not be unmindful of his goodness."

Berhampore, Jan. 5, 1810.

"Within the last year, thirty-six have been baptized, who, to the present day, through grace, continue in the church militant, and I hope are 'pressing towards the mark for the prize of the high calling of God in Christ Jesus.' One who was to have been baptized the last time is sick, and I fear that he will not recover. Several persons have appeared to die in blessed circumstances in the hospital within the last year, but they were not baptized: and, in the year before, two, who had lived much to the glory of God, in a little time, were received into the church triumphant. A most encouraging prospect still continues. The number of inquirers increases, and several have been received for baptism next Sabbath morning. One young man gives us great hopes that the last baptizing day was his birth-day indeed. He is fife-major to the regiment. Several others have received great convictions, which we hope will issue in their conversion. Glory be to God in the highest!

"On Sabbath morning the 10th, I baptized twelve persons, in the presence of a great many spectators. A few of the profane blasphemed, but in general the people attended with

great seriousness; and I hope to hear that a special blessing attended the administration of the ordinance. Several were brought to meeting at night, who had not attended before, and the place of worship was very full. At the ordinance of the Lord's supper, thirty-eight of the brethren, my dear Mary, and myself, sat down, and I hope that our Saviour was with us all through the day. The brethren regret our departure, and earnestly request a speedy return. I am now come to go to the heathen, as sent of them; and I hope to be greatly assisted by their earnest supplications and prayers. Perhaps I never had so much evident reason to be encouraged in my work as I now have, for I doubt not of the fervency and frequency of the prayers of my flock, and such a flock I never had before. God most mercifully interposes for me in this respect."

Cutwa, Jan. 22, 1810.

"A few days ago, a letter from Berhampore informed me, that their meetings are still crowded, that between the hours of eight and nine, the barracks ring with the songs of Zion. Many new faces continue to appear at meeting, and the inquirers go on well. Brother Forder is in the hospital sick, and so are two candidates for baptism, who are very ill. One of these was a comedian in London. He never saw a Bible among any of his people in England. He appears to be a man of great ability, and we hoped much from him in the church militant; but it seems that our hopes are to be cut off, which I trust will be the fulfilling of his best desires and brightest expectations."

Cutwa, Jan. 25, 1810.

"During the last year, the Lord has opened for me an extensive field of labour at Berhampore, for which I shall have abundant cause to bless his name for ever and ever.

"At present the baptized walk in love, are at peace among themselves, and have a good report from those who know them. They are very zealous in the cause of God: the love of Christ constrains them to devote themselves to his service; and the Holy Spirit evidently owns their endeavouring to edify one

another, and to save the souls of others. They have a public meeting every evening, after which they spend an hour in social prayer, in different parts of the barracks, the whole place resounding with their sacred songs. The elders are prudent, steady men, who appear to be full of simplicity and genuine piety, and whose gifts are acceptable and useful.

"The labours of the Rev. Mr. Parson ought not to be forgotten. He has been very useful in his ministrations amongst them, and in his generous efforts to furnish them with books, and in various other ways.

"I hope God will favour them with an increase of both gifts and grace. They diligently attend to the means calculated to increase them, as reading, exhortation and prayer. It is not uncommon to find some of them at the prayer meeting before four o'clock in the morning; and wherever they are called, it is usual for them to take a Bible, or some book, to read at every moment's leisure. Mrs. Chamberlain lent the Life of Mr. Tanner to one of them. He took it on guard with him; and his reading it to a corporal so affected him, that he went and told his wife, and both came next evening to meeting, and have continued not only to attend, but to give great hopes of a gracious change. My unavoidable absence from them is matter of regret to me; but I am encouraged by their prayers to proceed in the important work to which I am called. When the Spirit is diffused abroad, the hearts of the rebels against God dissolve; their ignorance vanishes; they look on him whom they have pierced; and come, some with weeping and supplication, others, with joy and thankfulness. O, when shall this day be apparent among the natives of this country! I long to see it, but until the day of the effusion of divine influence, it will not, cannot be. Even so. Come, Lord Jesus!"

Uninterrupted pleasure or success is not to be expected on earth, as we shall see from what follows: for soon after the date of these last letters, Mr. C. began to experience some trouble and interruption in his work. In March, he was very much indisposed by a severe cold, and writes thus:

Berhampore, March 13, 1810.

"I have been very poorly. I preached but once last week to the soldiers, and not at all to the natives. On Sabbath day I was enabled to preach in the morning and the evening too, and begin to feel myself better. I do not remember that I have ever felt my lungs so affected since I was ill at Bristol. My illness then originated from preaching on a cold, and so did this. The cold still hangs on me, which is very uncommon. If I do not get better, I shall retreat to my quarters at Rehoboth, and there, I hope, patiently wait the will of my God."

In March and April, some unpleasant things transpired in the church: several of the members fell into sin, which brought great disgrace upon the cause: some of them were afterwards restored, but one man went to such lengths in iniquity, that he fell into a state of desperation, and, to get rid of the horrors brought on by his crimes, put an end to his existence. Worldly men are ever ready to blame religion for that which can justly be ascribed to nothing but the want of it: and on this account, the pastor and all the members of the Church who continued steadfast in the faith, were called to suffer great reproach, as the originators of this mischief. This we learn from the circumstances which afterwards transpired. About this time Mr. C.'s wife was expecting to be confined; and from the experience which he had in the cases of his two former wives, he judged it prudent to remove in time to a station where he could obtain medical aid during her confinement: he therefore, in June 1810, took a small bungalow at Berhampore, resolving to remain there and labour among the natives and soldiers, till such time as she might be able to return. Just in the hour of his wife's sorrow, he received an official letter to quit the place. Terror from abroad, and trouble at home, now pressed heavily upon him. The next day he wrote a reply to the letter which he had received, stating the situation of his wife, and that it was not his intention to remain there longer than the present emergency required. In consequence of this, permission was granted him to stay till present obstacles were removed. About the same

time, an order was issued to prevent the men from attending worship, but was afterwards followed by one of a milder nature.

In July,* when Mr. C. was about to depart, the dark cloud was disappearing, and the scene was beginning again to brighten. At this time he writes thus:—

Cutwa, July, 1810.

"On the first Sabbath in this month I baptized four persons on a profession of faith, who were received into the church in the afternoon, when the Lord's supper was administered. In the course of the week, two brethren were chosen as elders, to watch over the church. We left the church in more comfortable circumstances than might have been expected, considering the great trials which they have lately endured. A few more remain on the hopeful inquiry; and though the congregation is much decreased, yet it is still numerous on the Lord's day evenings."

The next time he paid them an occasional visit, he found that they were under orders to leave this station, as may be seen from the following letter.

Berhampore, August 7th, 1810.

"It is quite providential that I am here to take my farewell of my dear brethren. You have been informed, that the 22nd Regiment is under orders to leave this place for the Presidency; and thence it is expected to be ordered on some expedition. I knew nothing of these orders when I left Rehoboth, and was greatly astonished to find the boats prepared on

* During the month of May this year, he mentions in his journal the occurrence of several earthquakes. "On Lord's day evening, we had a very alarming earthquake here, attended with a noise similar to the rattling of two or three coaches at a distance. It continued for a minute or more. The wall of Kangalee's new house was cracked by it, and in the town one house was thrown down, if not more: but I have not heard of any further accident. This is the third or fourth earthquake which has been perceived here within the last four months. The natives are alarmed, and the Brahmuns foretel others to come very soon; but none give glory to the living God."

my arrival. Last evening we met at the bungalow, and commemorated the dying love of our Lord Jesus, in which, probably, we have taken a farewell of uniting together in the enjoyment of Christian ordinances in this world. I shall greatly feel my loss, but I hope that God will bless his people. The great Shepherd of his sheep will not lose them for want of shepherding, and to his care I commit them.

"I shall wish to accompany my dear friends to Calcutta, and to take my final farewell of them there. The Regiment embarks to-day, and will leave this place to-morrow morning. I intend leaving Berhampore this afternoon, so as to leave Rehoboth on Wednesday or Thursday; and on Friday or Saturday I hope to see you. I think that my dear Mary and her family will accompany me, but we shall not make a long stay."

Mr. C. accompanied the regiment down to Calcutta, and arrived in time to unite with them in the exercises of divine worship on the Sabbath day; at which time one person was baptized, and the ordinance of the Lord supper was administered. The scene is thus described by one who was present.

"After morning worship, brother Chamberlaim administered the Lord's supper to his brethren of the 22nd Regiment, for the last time. The services of God's house were particularly enlivened this day by the presence of so many persons converted to God from the ranks of the army. Is any thing too hard for the Lord?"

As soon as the brethren of the 22nd Regiment arrived at Calcutta, prior to their embarking for the Isle of France, they began to reflect on the means of enjoying the word and ordinances, when they should be separated from their pastor, Mr. Chamberlain. After solemn prayer, and consultation with their more aged brethren, they chose for their pastor one of their own number, with whose piety and gifts they were well acquainted, and two others as assistant elders, in case of accident; and thus organized the church within themselves.

The church consisted of between thirty and forty members in full communion, many of whom were steady, judicious

men, well acquainted with the Scriptures. While at Berhampore, after forming themselves into a church, they instituted a school, which they conducted gratis, and in which not only were all the children of the regiment instructed, whose parents could be brought to send them, but a great number of their adult countrymen were taught to read the Word of God, to some of whom it proved the means of conversion, while the school was the means of building up others in Christian knowledge; for many, after doing their daily duty, chose to spend the rest of the day there in receiving and communicating knowledge, in preference to exposing themselves to danger in scenes of dissipation, or wasting their time in unprofitable idleness. All the expense, too, of the school, the brethren defrayed themselves, besides giving their labour gratis. Nor were these the only fruits of grace which they shewed: in addition to nearly one hundred pounds, which they laid out in the space of two years in Bibles, hymn-books, and other books calculated to promote the life of religion in the soul, (of which they formed a common library,) they collected and sent down a considerable sum, as a present to the Mission.

Before quitting Calcutta, the soldiers addressed the following pleasing letter to all the brethren, acknowledging their great obligations for the care that had been bestowed upon them.

September, 1810.

"It has pleased our Heavenly Father, in his wise dispensations, to call us from you on military duty.

"We have reason, in a peculiar manner, to be thankful for the many benefits we have received since it has pleased the Bishop of our souls to place us under the ministry of the brethren, which has been wonderfully blessed among us; particularly the incessant labours of our dear pastor in the Lord, brother Chamberlain.

"The thought of parting with you, dear brethren, is very painful to us, when we consider the mutual love that has subsisted betwixt us. What consolation in Christ! What comfort of love! What fellowship of the spirit! What bowels

of compassion! Oh! often have our hearts glowed with that love which surpasseth all understanding.

"Dear brethren! what shall we say? We cannot find words to express our feelings of love and gratitude towards you.

"Pray for us, that we may stand fast in the faith of our Lord Jesus Christ, that, whether life or death, prosperity or adversity, darkness or light, awaits us, we may adorn the doctrine of God our Saviour in all things. Dear brethren, we now conclude with the ardent desire of our souls, that the love and fellowship of the blessed and glorious Trinity may rest upon you."

(Signed by thirty names.)

Thus closed Mr. C.'s connection with the church in the army; and from a review of his conduct towards the members, and his labours for their edification, we conceive that he might, with much propriety, adopt the language of the apostle, and say: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God."

CHAP. VIII.

His Removal from Cutwa—his Journey to Agra—Engagements and Prospects of Usefulness there—his Domestic Afflictions—and his Return to Calcutta.

THE most important events in life often take their rise from incidents which, at the time, appear of no great consequence. Mr. Chamberlain little thought that his journey down to Calcutta with his friends in the 22nd Regiment would open a way for his removal from his beloved Rehoboth, and turn his exertions completely into a new channel. Yet such was the result; for while he was at Serampore on his return home, a new plan was proposed to his attention, which ultimately gained his consent, and was the cause of his removing from Cutwa to Agra. We do not wonder, with the ardent feelings he possessed for the spread of the gospel among the heathen, and with the conviction he had in his own mind, that he was designed by divine Providence to be a sort of pioneer in this work, that he should be led to approve a scheme, which proposed to extend the knowledge of the word of life, and render the translations of it more intelligible to thousands for whose benefit they were designed. The two distinctive features of the plan proposed, were the extension of the gospel, and the improvement of the translations of the Scriptures made for the Upper Provinces. The Baptist Missionary Society at the time had no station beyond Digah; and it was considered necessary that its operations should be extended, in order that the translations already made of the Scriptures into the languages of the Upper Provinces, might be distributed and improved.

The first part of this design would admit of much being said, both for it and against it. There can be no doubt but that it is the duty of Missionaries and Missionary Societies, by every proper means, to spread the gospel; but whether it is right to remove a man from a sphere of usefulness, that he may have the honour of triumphing over new difficulties,

and after the expiration of some years, of occupying a situation as eligible as the one he left, admits of great doubt: and when, in addition to loss of time, loss of property is involved, by removing to a more extensive station, the case appears still more dubious. On new undertakings it seems desirable that new hands should be employed, because in that case no time is lost: but for a man who has spent seven or eight years in learning a language, and working out for himself a sphere of usefulness among the people, to give up these advantages, at a time when he is fitted to use them with most effect, and to enter on another situation, where he must begin again with his alphabet, and pass through nearly the same tedious labour, before he can attain an equal capacity of being useful, is at once to sacrifice a great and valuable part of his existence, and to give up advantages already possessed, for the probability of obtaining similar ones in another station. While this, as a general system of operation, would be much to be deprecated, there may be particular circumstances in which, owing to a peculiar turn of a Missionary's mind, it may be adopted with some success: so it appears to have been with Mr. C.; but his example is not to be considered as a precedent, except in the case of those who are possessed of equal or superior qualifications.

The second thing proposed was the circulating and improving of the translations; for the former of these he was eminently qualified, and for the latter he had a strong predilection. These considerations had great weight with him in leading him to choose a new station, because he reflected, that should he be less useful in preaching, he had the prospect of being more so in translating.

His brethren speak of him as well fitted for the work. They say:—"Brother Chamberlain's facility of acquiring languages, his acquaintance with the original Scriptures, particularly the Hebrew, his tried zeal and experience in Missionary work, seemed to point him out as one exceedingly proper to engage in a Mission, where at least two versions of the Scriptures, the Hindee and the Shikh, would require to be carefully examined and improved."

The usefulness of a translation must, in a great measure, depend on the extent of its circulation; and the number of copies printed ought to be regulated by the means which exist for the accomplishment of this object. For a large quantity of books to be printed to serve as food for devouring insects, which they must soon do in this country, when there are no means of circulating them, would be a gross misapplication of public property: it therefore became an imperative duty in those engaged in this work, to look after the means of getting them distributed, in order that the public might be informed, not only how many Bibles had been printed, but how many had been judiciously distributed.

Next to getting the different versions of the Scriptures circulated in the various countries of the East, it was important that they should be improved. We are at first apt to imagine, when we hear of a translation being completed, that the work is done; but we should be just as near the truth in supposing, that a soldier has finished his warfare the day he puts on his armour. It is often easier to draw a rough sketch, than to work it up to perfection; not that the outlines are less important on this account, for without them the picture could not exist, much less be made perfect. Let us look back on the first attempts to translate the Scriptures into our own language, we shall then be able to form a tolerably accurate idea respecting the state of most of the translations that have been made in the languages of the East. Their not being perfect is not necessarily to be attributed to the want of skill or diligence in those who are engaged in them, but to the nature of circumstances. It is certain that a translation of the Scriptures is more likely to attain that accuracy which is desirable, when superintended by a person who resides on the spot where the language is spoken, and who is in the daily habit of conversing in it with the natives: it was therefore judged necessary, that translations which were formed at a distance from the country for which they were designed, should be carried thither, and brought to the test by a Missionary, who could rectify errors as he discovered them. It would be easy to establish the propriety of this step by shewing, that no native Pundits or Moonshees can, or ought to be, entirely relied upon

in this important work; for it is a notorious fact, that without a most vigilant and penetrating eye over them, they will let pass the most egregious blunders: but it is sufficient to say, that it appeared highly important to all the Missionaries at Serampore, that the translations should be improved, and that no means were more likely to be conducive to this end, than that of trying them in the place where the languages were spoken.

Important as these ideas were, and much as they coincided with the native feelings of his heart, Mr. C. did not choose to express his entire approbation of them till he had thoroughly investigated the subject, and made it a matter of prayer to God for direction. He returned home with his mind fully occupied with it; and after he had given it a mature consideration, he wrote several letters to the brethren at Serampore, from which we learn his final decision on the point in question.

September 27, 1810.

"My mind seems to be gone westward, and is constantly hovering over Lahore and those regions. Where it will settle I know not. I am jealous of myself: the novelty of the enterprize may in part affect my mind. I fear whether the importance and nature of the work have that effect on me which they ought. Were you to see me engaged in the evenings in writing Shikh, you would conclude that I could not be unanxious about the result of the proposal of Missionary enterprize. Have you had any communication from Government? How is brother Peacock? I know not how to write to him, but should like to hear from him. Present my love to him."

September 28, 1810.

"I do a little daily at the Punjabee, and I see that it would not require much to immerse me in it. My previous acquaintance with the Bengalee will be of great use to me in acquiring it; and unless I am mistaken to a great degree, the difficulties of the Punjabee I should with application be soon able to surmount. It strikes me, that so far as I shall be able

to attend to the sitting part of the business, I shall delight in translating the word of God. I translated the Lord's prayer twice over last evening. Most of my evenings I spend in this way. 'Labor omnia vincit.'"

Application was now made to Government for permission to proceed to Saharunpore, in the country of the Shikhs. This application was not successful; but it was stated, "that in declining to comply with it, the Government were influenced by those considerations, which rendered it generally inexpedient that any Europeans, who were not actually employed in the public service, should be allowed to settle in any of the frontier districts, in the present state of the country." Permission was afterwards kindly granted to proceed to Agra.

He now concluded the matter to be settled, and that it was his duty to remove from Cutwa: it was not, however, without many painful sensations that he was reconciled to leaving this station. Here he had enjoyed so many mercies, experienced so much suffering, and had been so much engaged in "the work of faith, and labour of love, and patience of hope," that it was impossible for him to quit it for an unknown place without much regret. Nevertheless, when duty called, he could use the language of inspiration, and say: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." The following letters, written to his friends at Serampore previous to his departure, will be sufficient to shew what was the state of his mind on this occasion.

October 15, 1810.

"Should a door open in any part where the Hindoostanee, Mahratta, and Punjabee are spoken, and my call be clear to move thither, I would go in the strength of the Lord, and occupy the situation. At the same time, I cannot help looking on the millions of souls in Bengal as the grand object of the Mission at present. As to myself, so far as I can judge, I

find I cannot confine myself in any regular way to any thing for long, though it is my great desire to do so. Preaching and riding about are what suit me; and hence I conclude, that it is my work to itinerate, and to publish abroad the Holy Scriptures, which, through the divine favour, you have been enabled to prepare thus far for the nations. Some to sow, and some to water; some for this department, and some for another. It is not to be expected that all should be qualified alike.

"With respect to this station, I shall leave it very reluctantly, if I shall be called to do so. Much seed has been sown here, and the door is wide open for sowing a great deal more. I lament greatly that I have done so little, and lived to so little purpose. What a multitude of towns and villages are there around, to which I have never yet been to preach the gospel of grace. How many journeys might be undertaken, and to what an extent in the ensuing eight months; and to how many thousands of people might the word of God be dispensed, in one way or other. O glorious work! But what can one poor mortal do? He is little more than an ant on the surface of a mountain.

"God has his appointed time for the manifestation of his grace in this part. His word has been sent abroad to a great extent in various ways, and shall it return void? It now requires looking after incessantly, and a person known to be a Missionary, to go abroad, and stir up the people to investigate matters, and make inquiries. But for one to remain just round home, though he may preach daily, yet he is very far from being where he is required, and no wonder if he soon be discouraged.

"Within the last year, I have been backwards and forwards to Berhampore five times, which has consumed more than one month in journeying; and we sojourned at Berhampore about four months, which much hindered my itinerating. Upwards of six thousands tracts, and some hundreds of books, have been nevertheless distributed. At Berhampore a church has been organized, and, through divine grace, enabled to stand fast in a variety of trying circumstances, steadily attached to the truth, and flourishing even in adversity. I re-

member my beloved charge with lively emotions of gratitude. How great was the mercy shewn to me by our Saviour, in thus directing me to that part of his work! You are well acquainted with all the circumstances attending our brethren, while they were in Fort William. One was baptized, and added to them: two brethren, who had been separated from the church for sin, were restored. Before they left the Fort, a pastor and two elders were appointed from among themselves. They are gone. May the great Shepherd of his sheep keep them in his pastures, for the glory of his holy name."

November 7, 1810.

"Just as I was finishing your letter, two men, named Roshraj and Krishno Rosh, came in from Lakrakoonda. They are come for instruction, and one of them seems to be determined to follow our Lord Jesus Christ. They wish me to pay them a visit, which I believe I must next week, before the moon has passed by. Roshraj reads the Scriptures, and nothing else. On the Sabbath days he conducts worship, (they say,) and many of the people of the town attend. Krishno Rosh has prepared a table for my convenience when I go. This morning I had a full congregation at worship—nine or ten women, who came for medicine, near twenty men, and more than twenty children. I certainly feel much at the prospect of leaving this station; but if I were assured that the Lord called me away, I hope my regret would cease."

Mr. W. Carey, the second son of Dr. Carey, was appointed to succeed Mr. C. in his station at Cutwa; and he found, on stepping into his place, that a work of no ordinary magnitude devolved upon him. In writing to his father, he thus expresses himself on the subject:—"I am happy to inform you, that we arrived at this place, blessed be God, in safety, late on Saturday evening, and found brother and sister Chamberlain in pretty good health. They set off this morning for Serampore. I can hardly express the feelings I have had before and after my coming to this place, respecting the work

for which I am come. I hope the will Lord support me as long as he has any thing for me to do. At present I am very low indeed. Last Tuesday brother C. baptized one person, and in the evening administered the Lord's supper. Blessed be the Lord for such refreshments. This evening we had several come from the town, perhaps through curiosity. They heard with pretty good attention."

Subsequently to Mr. C.'s departure, he expresses his feelings in still stronger language.—"The loss that Cutwa sustains by the removal of brother Chamberlain is a grief to me. I have sometimes been tempted to give up all. Since brother C. has been gone, I have been out once, and have almost every day had some come to see me, to whom I have endeavoured to speak about the gospel; but I am so discouraged that I cannot do what I would." The diffidence with which he entered on this important post, contributed, no doubt, in a great measure to the success with which he has occupied it to the present period. "And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."

Mr. Chamberlain, with the exception of a few visits which he received from his brethren, was left alone at Cutwa, to bear the heat and burden of the day; but in proceeding to Agra, he had a companion in labour. Whether it has been owing to the difficulty of finding suitable pairs, or to a want of consideration, it is not easy to say; but it appears rather strange, that the example set by Christ, in sending out seventy of his servants by two and two, should not have been more extensively imitated, in the case of the many labourers that have been sent to different parts of the world. We have seen no arguments yet advanced to invalidate the application of this example to present times; and it appears to us that our Lord, in his infinite wisdom, designed it for the future instruction of his church, and that, were it more generally acted upon, it would much conduce to the stability of Missions, and the happiness of Missionaries. "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that

is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken."

Mr. Peacock, who agreed to accompany Mr. C. was the eldest son of the Rev. W. E. Peacock, Rector of Whoolly, in Huntingdonshire. He was not sent out as a Missionary by any Society in England, but was brought to the knowledge of the truth in India, after which he declared his fixed resolution to devote himself to the work of God among the heathen. He was not a man of extensive abilities, but was remarkable for his humility of mind, his genuine piety, and his willingness to do any thing in his power to promote the glory of God in the salvation of men. He was sent with Mr. C. chiefly with a view to assist him in keeping a school. The prominent situation which he occupied in connection with him, will render it interesting to the reader to be furnished with a general outline of his character; and this cannot be given in a form more engaging than that, in which he himself drew it, in a letter to Mr. Ward, when he proposed himself a candidate for baptism. After stating the design of his writing, he thus proceeds:—

"From my childhood, I remember uttering falsehoods upon different occasions, and at a very early age, (I think about seven or eight years,) was addicted to impurity: in short, the thoughts of my heart soon became nothing but evil continually, and, upon deliberately searching, I can see every sin in my own heart which it is possible for a man to commit; and what I have not actually committed, in this I have only been restrained, either by want of ability, opportunity, or boldness; though the last of these, I think, has been my chief restraint, I mean, a timid and fearful disposition; for until I went into the navy, I never was an open sinner, like Mr. Hart, or Bunyan. Upon going on board a man of war, however, I soon became a ringleader in sinning: cursing and swearing were the first sins that I began with. At the age of sixteen, I went on board a man of war, and became a perfect brute, or worse. It was remarked very soon after, (in less than a year,)

that in taking the Lord's name upon all occasions, and uttering horrid blasphemies, I was worse than any of my messmates. So great was the depravity of my abominable heart, that I gloried in appearing rough and unfeeling, supposing I should by that means have more the appearance of a sailor; and I likewise strove to get into habits of drinking, which I very soon accomplished.

"Towards the latter part of my time in the navy, I went out to the West Indies; and I think it was about that time, and on the passage, that I first began to entertain the most dreadful apprehensions of death.

"When I left the navy, I went to live with my father and mother, which was a few months before I came out to India; and there I felt myself particularly unhappy under a continual depression of spirits, which used to drive me frequently to spiritous liquors for relief. Then I sometimes felt a desire to inquire into the nature of sin, and to search good books for my relief; but I never found a friend among all my acquaintance to whom I could apply for help in these things. It is true, they could talk of virtue and morality, and they all seemed to be happy and cheerful in their minds, having no weight apparently upon their consciences, which did at times make me look upon myself as sunk below all in wretchedness and sin; but I conceived these depressions upon my spirits to be a judgment for my ill habits, (and indeed they were the natural consequences attending them,) and hence supposed, that by leaving off sin, and regulating my conduct, I should atone for sin, which I thought would manifest itself in a recovery of spirits, being then ignorant of gospel grace, though I had heard of an expected forgiveness of sins to all. I came out to this country very unwillingly; but I now begin to entertain hopes, that it may have been directed by the mercy of God for the good of my soul; for it has been here, in Calcutta, that I have been enabled to obtain a knowledge of the gospel, and that I have found a place of retirement to read, and seek God daily—I wish I could say that I had sought diligently. In Calcutta only have I found those to whom I could reveal the dejected state of my soul: here only have I been blessed with some consolation and hope in the Lord.

"But I will now inform you by what means I came to search the Scriptures. About three years ago, I obtained a situation as superintendant of some indigo factories in Jessore. From the time I left off going to sea, I was placed entirely by myself, having no society at all. I then began to be afflicted with the most terrible apprehensions of sudden death, which used to make me run about the room distracted with terror; and such a trembling seized me, as is terrible even to remember. This became frequent, so that my life was, (comparatively speaking,) a hell to me. I then used to go down upon my knees to prayer, and to remember the name of Jesus, and did very much wish for a Bible to read; but these terrors were so great at times, that I wickedly flew to the sin that I have reason to believe brought them on at first, (that is, to excess of liquor,) and did hastily swallow down one or more glasses of spirits and water, which caused for a time a revival of my natural spirits; but I was still terrified exceedingly, and continued in this state for some time. I then reasoned with myself, and began to think, that every man that feared not death was of course a good man, and thought I was adding to my sins by this fearfulness at the thoughts of death, conceiving it a kind of murmuring at the divine dispensations. But, however, all would not do. I could gain no comfort whatever from any of these things, until I came to Calcutta, and began to make inquiries concerning the gospel, and whether I could find in it any hope for such a wretch as myself. I rejoice to say, that so far I have found great consolation and comfort in the promises: these terrors and apprehensions are in a great measure gone away, though still they sometimes slightly assault me; but now my strength and refuge against them is the written word, which I hope God will establish in my understanding, through faith that worketh by love and gratitude. When I first began to read the word, I used to be so terribly infested with blasphemous thoughts, that I did not know what to do. I thought that they were unpardonable, and that it was impossible that any one besides myself could be so bad; but when I came to see Mr. Hart's Hymns, with the preface to them, and to read Bunyan's life, and found from them that it was no uncommon thing for an awakened sinner to be thus afflicted by

the enemy, I began to be somewhat comforted, hoping that they would, by God's help, finally leave me; and I hope he has relieved me in a great measure. My chief spiritual enemies now are evil and foolish thoughts, principally let in through indolence of mind: for there are times, when alone, that I take the Bible to read; but such is the state of my mind, that I can scarcely get through five or six verses, before I find myself laying my book down, almost as soon as I had taken it up.

"There are times when I am so refreshed by comfort and hope, (even such a wretch as I,) that I bring to my memory those declarations, where it speaks of 'joy unspeakable,' and which a worldly mind cannot receive, nor conceive of; but it often happens afterwards, that I again fall into gloominess and coldness of heart: however, I know that of myself I can do nothing, but that I must rest my all on Christ Jesus, who alone is able to save my soul.

"If you can after this feel justified in admitting such a polluted soul as myself to be baptized into the death of Christ, it will give me great consolation; and I trust that I shall be enabled, through grace, to enter the church in a more comfortable frame than the first day I did in Cossitollah, when I trembled lest the house should fall upon me, and thought every body good but my guilty self. I beg your advice, and wait in hope, through Christ, for life everlasting."

Such was the character of Mr. C.'s fellow-labourer, with whom, in the month of January 1811, after being again and again commended to the care of the great Head of the church, he proceeded to Agra, well supplied with parts of the sacred Scriptures, and Scripture tracts for distribution. His journal, which contained all the particulars of his journey to this station, was sent to England; but as we can find no mention made of its having been received, we are led to conclude that it must have been lost on its passage. The letters written chiefly to Serampore, on different stages of the journey, are the only documents to which we can refer on this occasion; and had others existed, we scarcely think they could have been of a more interesting nature.

Opposite Nuwab-gunge, on the Ganges, January 31, 1811.

"Through the good hand of God upon us, we have had a very pleasant and prosperous journey thus far. We came into the great river yesterday morning, and expect to reach Bhogwangola to-morrow pretty early, as it is said to be but seven kros distant. O magnify the Lord with us, and let us exalt his name together for his great goodness to us!

"Brother Peacock and I have been much engaged all the way hitherto. The things relating to the kingdom of God have been declared in many places to a great many of our fellow-sinners, and many tracts have been left behind us, through the divine blessing, to forward the good, the glorious work. We bless God, who has especially given strength for the work, and inclined the people to hear. Many have paid great attention to the word. Surely the Lord is preparing a people for himself.

J. C.

"*Bhogwangola, Feb.* 4, 1811.

"On Saturday I preached four times at this place; yesterday six times, and to-day twice, to great numbers, who have in general heard with much apparent satisfaction; and about two hundred Scripture tracts and one Testament have been distributed, to bear a testimony after we are gone. The preaching of the word at this place for these last three days, has caused a great inquiry among the people. As I was walking through the lanes this morning, I heard some persons very earnestly engaged in conversation about the things preached, and this new way. Our stay here has been very pleasant indeed. O that it may be attended with a blessing to many souls! Kangalee and Brindabun, our native brethren, are here, which is a pleasant circumstance. Kangalee gives a good account of things at Lakrakoonda and Beerbhoom.

"*On the Ganges, near Patna, Feb.* 28, 1811.

"We are now advancing into Hindoostan, where I find a language prevailing in some respects very strange to me, but I ought to be very thankful that it is not altogether so. I can,

though imperfectly, converse with the people, so as to make them understand the general import of our message. At Monghyr, I was engaged one whole day in preaching to crowds of people, who heard apparently with great attention, and numbers followed me to the boat, which lay at a great distance from the bazar, for books and tracts. Upwards of thirty books and one hundred tracts were given away, which were received with gladness. I felt much refreshed by this day's work, which I accounted the entrance on the work in Hindoostan. I have hitherto discoursed chiefly with Hindoos; indeed we have met with very few Mussulmans in these parts. I find that the Hindoos do not relish the Mussulman words in the translation. Some Brahmuns at Monghyr, objected to the Persian words used. I replied, that the word of God was for all people, on which account we had endeavoured to put it into the language in common use, so that both Hindoos and Mussulmans might understand it; and I argued the propriety of so doing from their use of Persian words. In the course of our conversation I noticed several instances, which had a good effect. It affords me great pleasure to find that there are many people in these parts who can read the Daibnagree character. I have observed, that the people here are generally the followers of Ram, and they make many quotations from Toolsee Das, which I cannot well understand. I can go through the Praim Sagur with tolerable ease, but Toolsee Das is far beyond me at present. The country from Bhogulpore onwards is well inhabited, and well cultivated. The fields are full of wheat, barley, &c. &c. Our journey is very pleasant. A great many invalid Sipahees are regularly settled at Bhogulpore on half pay and a portion of land, which places them in very comfortable circumstances. I question whether invalids in any part of the world are so well situated. But this by the way. We wish that they may have the gospel to increase their happiness in time, and to secure it for eternity.

"On our way up, I and brother P. go out almost every day, and find opportunities of preaching to the people, who in general hear attentively; and we frequently leave a book or two and some tracts to work when we are gone.

"March 5th.—I have met with a number of Bengalees on

Allahabad, April 4, 1811.

Mercy and goodness have brought us thus far, and demand our gratitude. Since we left Benares, we have had the westerly winds prevailing much, which have hindered us, but have not been unpleasant. We are now upon the Jumna, which is a very agreeable circumstance. We shall now consider ourselves on our way to Agra, where we hope in due time to arrive, to see what the Lord has prepared for us there. This, I can assure you, is an object of great desire to us all. The weather is so hot now, that it prevents our going out amongst the people, to a great degree, and my deficiency of language is such as to discourage me a little. Since we came into Hindoostan, we have given away a good many parts of the New Testament, and many tracts. I find that Hindoos, conversant with Mussulmans, understand the translation pretty well; but those who have not had this intercourse do not. In order to explain it, I use Hindee words, which I find of great use. I find it very difficult to understand the people, from their manner of pronunciation; but intercourse and time will bring things to be familiar. On our journey I met with a great many of the people who reside in the Dooab, near to Agra, whose manners appeared prepossessing, but their language very different from that spoken lower down.

"We passed by a very large assembly of Hindoos at Brinbary, a place near Mirzapore; and I much regretted that I could not stay to preach to them. On our way I preached to many of the people on the road to the fair, and many heard with great gladness: some of them took books and tracts.

"At Benares my spirit was overwhelmed within me. There Satan sits enthroned. I observed a great number of small monuments by the river side, and on inquiring, I discovered that they were erected to perpetuate the memory of those women who burned with their husbands. At Narayunpore, opposite to Buxar, I observed a number of similar ones, which I was told were reared on the same occasion. O when will this horrid practice be utterly abolished!

J. C."

On the Jumna, near Kalpee, April 25, 1811.

"I have to acknowledge my obligations to you for your interesting letter, which I received at Allahabad. We were very much refreshed by the communications of our dear brethren, which came very opportunely, as our spirits began in some measure to flag. Your affectionate remembrance of me afforded me much encouragement.

"At Allahabad our boat people mutinied, and demanded one month and a half's wages more than they had received, before they proceeded up the Jumna. After waiting one whole day, and perceiving their determination, we wrote to the judge, and represented our case to the police. The magistrate was not at home; and before a reply came to our letter, our men bethought themselves, and after keeping us at the ghaut four days, and hindering themselves, they proceeded. The first two days of our delay were very uncomfortable; but, blessed be God, the next two days were as agreeable. On Sabbath day morning early I went out to our work, and was engaged at a ghaut till breakfast; and afterwards brother P., myself, and Brindabun, went into the gunje, and were engaged the remainder of the morning. After this, people began to come to the boat to inquire after the new book, (for it seemed that the news spread through the city with great rapidity,) and we were crowded till the evening, when I stood by the side of the river, and preached to hundreds of people, giving away tracts and parts of the New Testament. This was a day of much joy to my soul. The people in general heard with great attention, and took the books with great eagerness. On the next morning, Brindabun and I went out early, and spake to many; and ere I had returned to the boat, numbers of others were waiting at the river side, to whom, dismissing breakfast as soon as possible, I endeavoured to preach the glad tidings of the kingdom of God. When the sun became too hot, I went on the boat, where I was continually engaged till the evening in preaching, teaching, reading, exhorting, and giving books and tracts to those who were earnest to receive them. Three Sunscrit New Testaments, and considerably more than fifty parts of the New Testament, were sent abroad, and some hundreds of tracts, to proclaim the acceptable year of the Lord.

I have been in many places, and have seen the word of God excite a great attention frequently; but never saw a greater spirit of inquiry occasioned by this new way than there was most evidently at Allahabad. Both Mussulmans and Hindoos, both learned and unlearned, both near and distant, all came together to hear the word of God. Seeing these things, I regretted for the moment that I had to proceed onward; and prayed, O Lord, send forth more labourers into thy harvest.

"Our boatmen saw that they were not likely to prevail, and proceeded the next morning. Several people came after us for books in the course of the day, some of whom ran after us three or four kross. Thus the standard of Immanuel has been displayed at Priyag, (Allahabad,) to the apparent joy of many people. When Patna and Agra become efficient stations, then, at the great assemblies at Priyag in January, a detachment from each might meet here, and find a whole month's employ in preaching to almost all the different nations in India. How delightful would be such a meeting, in such a work!

"Up the Jumna little has been done. On the Sabbath I have been out amongst the people. At Kotha, a Mussulman town, I was much engaged with Mussulmans: some opposed, and some were attentive. The language in these parts differs much in pronunciation from the Hindoostanee below. I could but very imperfectly understand the people last Sabbath, and of course they understood me no better. Amongst scores of Brahmuns, I found but one who could read; and he was in consequence intolerably proud. The people appeared to wish to understand. This is the most uncultivated country I have ever seen, and is very thinly inhabited. In the hands of the English I hope that it will prosper. Formerly the people plundered one another, but now they are obliged to work for themselves. As the navigation of this river is now open, it is to be expected that new towns will arise upon trade, and the country become populous. The map of this river, formerly constructed by Major Rennel, is far from being correct. It appears straight on the map, but we find it very crooked.

J. C."

On the 17th of May Mr. Chamberlain and his companions arrived at Agra. That the reader may be able to form a correct idea of the station, we shall extract the short account given of it in Hamilton's Gazetteer.—"Agra is a large city, the air of which is esteemed very healthy. The river Jumna runs through it for five kross. The Emperor Acber founded here a most magnificent city. In former times Agra was a village, dependant on Bianna.

"The most remarkable edifice in modern Agra is the Tauje Mahal, a mausoleum erected by the Emperor Shah Jehan, for the celebrated Noor Jehan Begum. It is situated on the southern banks of the Jumna, about three miles from the fort of Agra, and is built entirely of white marble. It is inclosed within a space of 200 yards, extending along the river, and is nearly 190 yards square. The dome rises from the centre, and is about 70 feet in diameter.

"The houses in Agra consist of several stories, like those in Benares, and the streets are so narrow as scarcely to admit a palanquin. The greatest part of this once flourishing city is now a heap of ruins, and almost uninhabited. Six miles to the north of Agra is the mausoleum of Acber at Secundra. From the summit of the minaret, in front of it, a spectator's eye may range over a great circuit of country, not less than 30 miles in a direct line. The whole of this space is flat, and filled with the ruins of ancient grandeur: at a distance the river Jumna is seen, and the glittering towers of Agra.

"In the month of June the river Jumna, at Agra, is about half a mile broad, and it is not fordable here at any season. The city rises from the river, extending in a vast semicircle. The fort, in which is included the imperial palace, is of great extent. This city was greatly enlarged and embellished in 1569, by the Emperor Acber, who made it his capital; and it has also the honour of being the birth place of Abul Fazel, his prime minister. It was taken by Madhajee Sindia, and continued in the possession of the Mahrattas until 1803, when it was captured by the British army under General Lake, after a short and vigorous siege. It has ever since remained in the possession of the British Government, and is the seat of a civil establishment for the collection of the revenue, and the admi-

nistration of justice. Travelling distance from Delhi 137 miles; from Calcutta by Beerbhom 820 miles."

The following letters, which were written after their arrival at this place, record the manner in which they were received, and their feelings on the occasion.

"*Agra, May* 18, 1811.

"Here we raise our Ebenezer. How shall we speak of the mercies of the Lord, who has hitherto helped us, and brought us to Agra. We arrived at the ghaut yesterday afternoon. Here we thanked God, and took courage. We are all, blessed be the Father of mercies, in comfortable circumstances.

"On our arrival at the ghaut, I instantly went on shore to call on Mr. W. and on the way met with our dear Brindabun, whom I left at Allahabad. After an absence of nearly six weeks, we met, and rejoiced in the goodness of the Lord.

"Mr. W. is very kind. He took me about to shew me some houses, that we might choose which we thought best. We have fixed on one by the river side, which, with a little fitting up, will do for a temporary residence. It is a heap of ruins, but was formerly a noble place, and was used for the entertainment of strangers. Brother P.'s apartments include several small rooms. Mine are three small rooms and a veranda, in which I doubt not we shall be very comfortable. In the mean time I shall look round for a more eligible spot for the mission-house. Agra is a very large city, but a heap of ruins. Mr. W. says, that its population increases, and probably it will continue to increase.*

* We here insert the description given of their arrival at Agra by Mr. P. in a letter dated May 20, 1811. It contains an account of their introduction to a family, who afterwards owed their conversation to Mr C.'s ministry.

"We arrived here on the evening of the 17th, after a long journey of four months, within three days. You may think that we are none of us sorry at the finishing of our journey. Since we left Patna, we have scarcely walked out at all: the hot winds were very disagreeable. I never felt any thing like it in my life; so that we have stopped in our boats from day to day, only walking a little towards evening, when the boat came to for the night: this has made our voyage very tiresome.

"*Agra, May* 24, 1811.

"On the journey I preached but very seldom. As we rested on the Sabbath, brother P. and I went out, and I preached to the people in a very imperfect manner; in general, however, they were pleasingly attentive. At a place called Bhuruteshwur, we met with many Brahmuns, and had much employ through the whole of the day. This is a second Benares, a place devoted to Seeb. From a fine range of ghauts and temples on the side of the river, this place had a pleasant appearance. In the month of October, I am informed, there is an immense concourse of people from all the circumjacent country to worship Mohadaib. If my life be spared, I hope to take this opportunity of publishing to multitudes the glad tidings of salvation.

"I expected to find in these parts the greater number of the people Mussulmans, but in this was greatly disappointed. Here we found nearly all Hindoos, and of these many Brahmuns. The language of this people appears to be pure Hindee, and so pronounced that I could but very indifferently understand any one, and the conversation of some was unintelligible

Nevertheless, blessed be God, the Father of our Lord Jesus Christ, whose mercy attended us the whole of the way, we no sooner finished the journey than we found friendly people to help us in procuring a place to dwell in; so that we removed from our boats immediately upon our arrival. An acquaintance of Mr Bryant's, to whom we stand indebted for this kindness, also invited all of us to tea with him the first evening. He sent a carriage for our families. We all went, and spent a very agreeable evening with three European gentlemen and two ladies. After tea, a gentleman proposed to pass the time away at cards: brother Chamberlain objected to that mode of sinning away our precious time, recommending rather to 'redeem the time, because the days are evil.' This seemed to come upon them unawares. May the Lord grant that the great day may not come upon them in like manner. They, however, allowed the evil of gambling; but could not see the harm of merely amusing ourselves with cards, provided we did not play for money. This laid the foundation for a very serious and interesting discourse, which brother C. kept up during the rest of the evening; and it gave us great pleasure to see with what attention they seemed to listen, particularly an elderly lady, Mrs. Grant, our hostess' mother. Since that evening, one of the gentlemen has sent to borrow a good book to read. Brother C. sent him the Evangelical Magazine."

to me. From what little observation I could make, the language of this part of the country is very similar to Toolsee Das. On our arrival here, I perceived that the people understood the running Hindoostanee. Our translation is better understood here than it has been at other places on the road, but I am doubtful whether one translation will do both for Mussulmans and Hindoos.

"On our arrival, I called on Mr. W. a European, who has resided here some years. He was so kind as to shew me two or three houses, in one of which we are fixed. My quarters consist of three small rooms and a small veranda; brother Peacock's include as many. We are, blessed be God, comfortably situated, and can conveniently wait here till we meet with a more permanent situation.

"After we had got our goods from the boat, and had put them into a little order, I waited on the magistrate. He looked at our licences; said they were correct, and asked me whether we intended to take up our residence at Agra; to which I answered in the affirmative. Nothing more passed between us. From the magistrate I went to the collector with the draft. He behaved very politely, and entered into a free conversation respecting the language of the country, &c.

"After this little trip, I went to the Roman Catholic burying-ground, and met with a native, who said he was a Christian. I conversed with him, and told him to send all the professed Christians to me. I had some discourse with some stone-cutters, who were at work at a very large tomb, which has been building some years, and which, when finished, will be a superb work. I found in this burying-ground, that some Roman Catholic missionaries had been buried here 200 years. Oh! had they brought the right seed, what a harvest might have been gathered in before this time! I intend to go again, to note down some particulars from the inscriptions on the tombs.

"The next morning I went out among the natives, and had a mixed congregation. On my return, found upwards of 20 men and women, and many Roman Catholic children. I preached to them, conducting the worship in Hindoostanee. One of the men appears to be clever. He is the son of a

Frenchman, and can write the common Nagree excellently. He has been here two or three times since. He had met with Hunter's Translation of the Gospels, which he reads very well. He has not been here this week, nor have any of those who came at first been here since. I understood that they would come, if we would give them something for their subsistence. All they want is the loaves and fishes. They are a poor degraded people, very ignorant, indolent, and corrupt.

"I have made several attempts to open my commission to the natives, and I believe that the whole city is wondering what this new way can mean. An opulent Hindoo sent me a very respectful message, inviting me to pay him a visit. Accordingly I went, and held a discourse with him for an hour or more. He endeavoured to behave politely, but he could not restrain a haughty, overbearing disposition. He could ill brook opposition. The gospel was too simple for him. I presume that he will not send for me again. A great number of Hindoos heard the discourse with respect, but some Mussulmans were very violent in their opposition to the Son of God. Indeed they appear his greatest enemies. People in general here seem very shy, but yet we have some almost every day to hear. Last evening about ten persons came to hear, and some appeared to be very attentive. I trust that God has a people here to be manifested in due time, but at present things do not appear so encouraging here as at Allahabad. No one at present wishes for a book. The common evasion to the proposal is, Let it remain to-day: we will come to-morrow and take some.

"May 31st.—Yesterday I waited on the Commander of the garrison. He appears a very plain man, and bears a good character. He was very free in discourse, and recommended us to begin a school, which he kindly said he would endeavour to promote to the utmost. He advised us to wait a little before we finally settled our habitation, as the ground about Agra was undergoing a scrutiny, and it would soon be determined which was public and which private. It is supposed that much of the former will be sold.

"Mr. M. a merchant, is now residing in a bungalow, which stands on a very convenient spot. It is rented very high, 40

rupees a month, without the garden; but it is expected to be sold. If we begin a school, this is the only proper place we can have at present for the undertaking. Mr. M. expects to leave Agra in fifteen or twenty days; and if nothing prevent, we shall probably move into it, and commence a school. Three children have been promised, and it is said, that ten or eleven children are ready to come from this station; and there are several stations around us, from which we shall probably have some sent to us, when it is made known.

"We are a long way from you, dear brethren, and must wait some time for advice. It appears to be for the interest of the mission here to purchase a place at once, when one conveniently situated can be met with. It is generally allowed that Mr. M's bungalow is in a very good situation. It is in the city, on the banks of the Jumna, not far from the fort, equally convenient for Europeans and for the Natives. It has a fine garden annexed to it, with many outbuildings, and much waste ground. In this respect also we wait for your advice, and the divine direction.

"I hope you will send me the remainder of the Hindoostanee New Testament; and if you could get a few more Persian Gospels, they would be very acceptable, as the Mussulmans and many Hindoos read nothing but Persian. But above all things, we want English Bibles. I hope that you will send up a store as soon as possible, 50 at least, and as many other books as you can spare. English books are in demand, and not to be obtained. Sénd some of Watts's Psalms and Hymns. I want some Mahratta Testaments. Opportunities not unfrequently occur in which we may give them away. Scindiah's grand army is within eighty miles of us. A Mahratta is just now with us, on his return from Brindabun; and at this time I am informed, that there are some thousands of Mahrattas at Brindabun, celebrating the Dushura.

"Pray for us, dear brethren. We are much encouraged by the thought that you do remember us, when you approach the throne of mercy. Blessed be my divine Master, I feel in good spirits.

J. C.

It will be perceived, from some hints in the foregoing letters, that Mr. C's engagements at Agra were of a multifarious nature. He had to commence a school for the support of himself and family—he had to attend to the translation of the Scriptures—he had to preach in English to a small congregation in his own house, and to the soldiers in the fort—and he had also to preach to the natives, in a language which he had not yet perfectly acquired. It might have been pleasant to have discussed each of these branches of labour separately; but some things were so interwoven with others as to time and circumstance, that it was impossible to separate them: we shall therefore only present the different letters which he wrote on these subjects to his friends, according to the order of time in which they were written.

"*Agra, June 19th*, 1811.

"As to the Mission, appearances here are very encouraging. We have preaching in English at home in the morning, and our congregation increases, and in the evening in the fort, at the garrison sergeant major's house, where our congregation amounted last Lord's day evening to upwards of twenty men and women. I have been invited to the Sipahee lines, where there are six sergeants, and a number of drummers, &c. &c. I expect to go shortly. Three of these sergeants attend worship with us on the Sabbath morning. O bless the Lord, my soul, and forget not all these calls for gratitude. Among the natives there is a stir: not a day passes away but some come to inquire. Mussulmans in general are the very scribes and pharisees. The Hindoos are very superstitious, but the common people begin to hear the word gladly; and were I capable of speaking to them in their own dialect, the word would be more acceptable. I have not yet succeeded in getting a pundit for the Brij Basha. Not one has yet offered his services for any money. Several Mussulmans have been here seeking employment; and I perceive that I must employ one for a little time at least, in order to become acquainted with the Persian.

"My dear children Marianne and Hannah still continue very ill, and I have many fears respecting them both. In our

present place we are confined, and the weather is very hot, which things tend to increase their sickness. We hope to have a larger place in a few days, in a more airy situation, which may be advantageous to the children.

J. C."

The fears which he entertained respecting his children, were, alas! too fully realized, as we see in the case of one, from his next letter, and in the case of the other, from a letter written soon after by his beloved partner.

"*Agra, Aug. 6th*, 1811.

"My dear Mary Anne had been for a long time severely afflicted in cutting her teeth. Twelve teeth were quite through, and four more were just come through—when death ended the conflict. She breathed her last on Saturday morning about sunrise, after having been apparently in the embraces of death all night. In the evening of the same day, her dear remains were deposited in a burying ground opposite the Sipahee lines, two miles distant from our house, there to remain till the resurrection of the just. My wife in any circumstances, could not but be much affected with the loss of her first-born; but she has been poorly for some time, which has much debilitated her body, and depressed her spirits; hence she feels the bereavement in a greater degree. Hannah is still very poorly.

"I am not very well in health, which I, in part at least, attribute to my long confinement in the house of affliction; but I hope that a few days of good employment in the work of preaching will do much toward the recovery of both strength and spirits. When I can meet with any people, I generally find them attentive, but most especially so the villagers. One day last week I rode out to a village, and preached to a good number of people, who heard the word with great gladness. I have seen but little like it in Hindoostan.

"Our prospects among the Europeans are still encouraging. At the fort on Sabbath evenings, our congregation amounts to upwards of twenty men and women; and at our house on Sabbath mornings, we have about the same number. I hope

that the word of God will manifest itself in due time. We sow in hope, and must wait with patience for the fruit. Brother P. has been much among the people in the fort, which I hope will encourage him, and add to his comfort.

J. C."

Agra, October 10th, 1811.

" On me devolves the painful task of giving the affecting news of the death of our dear Hannah Smith Chamberlain. Yes, she is gone! gone, I trust, to her dear mother; gone into the bosom of Jesus. The prayer she put up a few days ago, while her dear father was praying by her, is answered. She said, 'O Lord, let me be an angel of thine, and fly away. Take away this stony heart and give me a heart of flesh!' Her father asked her where she thought she should go, if she died? She said, 'Where God pleases to take me.' He said, 'Do you think you are a sinner?' She replied, 'I know it, my dear papa; but Jesus Christ came into the world to save sinners, who have broken the law of God.' Last night, she said to her father, 'I want to pray to Jesus.' About one o'clock this morning, she changed for the worse; but she was sensible to the very last, and died very easy about one o'clock this afternoon. She has had a long and painful affliction. Her poor father is almost worn out with fatigue; and the stroke to him is so severe, that he is, at present, inconsolable. To me this is a threefold trial. I loved the dear child and deeply feel the stroke: it revives the recent loss of my Mary Ann; and I do most deeply feel for my dear husband.

M. C."

The next three letters which he wrote concerning his state and the progress of his work, were addressed, the first to Mr. Fuller, the second to Dr. Ryland, and the third to Mr. Ivimey.

Agra, November, 1st, 1811.

" Your affectionate letter, which I received a few weeks ago, afforded me much pleasure and encouragement. Within the short space of nine weeks, it has pleased our heavenly Father

to bereave us of two of our dear children; Mary Ann on the third of August, and Hannah Smith, the tenth of October. Thus I am still chastised; still the hand of God is heavy upon me. O that mercy may conclude the scene!—We have been used to preach on Sabbath and Thursday evenings, at the house of serjeant major Todd; but last Friday, our kind friend fell down, and expired in an instant! We have very kind neighbours in Mr. and Mrs. Wright, and her mother. The family attend the worship, and shew much attachment to it. Amongst the natives we have no particular encouragement at present; they are very superstitious. The Mussulmans are like the scribes and Pharisees. They acknowledge Jesus of Nazareth, the Son of Mary; but hate him as the Son of God."

Agra, November 25th, 1811.

"Having obtained help of God, I continue to this day, though, since I have been here I have had many changes. I have been in the house of affliction nearly sixteen weeks, and have at length been called to surrender two of my children to the irresistible commission of death. My dear Hannah Smith Chamberlain was an extraordinary child. She could read three languages, and converse in them too; English, Bengalee, and Hindoostanee. But she is gone! Why should I open my wounds?

"The language called by Europeans Hindoostanee, and the language of the Hindoos, are diverse. The latter is Hinduwee. The Hindoostanee, which is spoken by the Mussulmans, is a compound of Hinduwee, Persic, and Arabic: it is much spoken as a popular tongue, and is used in all civil and military proceedings; but I suspect, that if we would do good to the major part of the Hindoos, we must have the Scriptures in their own vernacular language, and I must preach to them in that language too. This, I am persuaded, would gratify them. I have not been able to procure a pundit till now: a few days ago I met with one, who, if he will stay, will assist me greatly. He will begin immediately to translate the New Testament into Hinduwee; and the first chapter he translates I shall send down to the Serampore brethren for their perusal.

" At present our prospects here are not flattering; but we are not to be discouraged. God will perform his work in his own way, and at his own time. When I left Cutwa, it was with regret; yet I have never repented. It seemed to me the call of God, and I obeyed it with cheerfulness. When a pioneer has removed the obstacles in one place, he goes to another. Our dear brother Forder was a pioneer to his company. I once saw his cap and accoutrements; and the motto upon the cap so pleased me, that I wished to make it my own. It was *Aspera non terrent.* The pioneer's work is rough; he has to press through difficulties; and his actions, though not blazoned in the annals of war, are not the least necessary and arduous. May I be but a pioneer in this great work, faithful and persevering, and I ask no more!

" The Hindoos are a mild people, in comparison with the Mussulmans. I love them from my heart. I would gladly spend and be spent for them. I could almost say, I glory in having a commission to them, I find them in the main the same people in Hindoostan as in Bengal. Whereever I go amongst them, I find some to hear with attention; and did I understand their language, I should be more acceptable.

J. C."

Agra, December 16, 1811.

" Your welcome letter came to hand a few days ago, for which, and for the books which you so kindly sent, I most cordially thank you. I am sorry that it has been so long delayed; but it appears to have been sent in a box, and then it is not to be wondered at. I hope for the future that you will send your letters by post.

" I bless God for his goodness to you in your pastoral connection and in your domestic relations. *O taste and see that the Lord is good: blessed is the man who trusteth in him.* God has afflicted you, and he has afflicted me, but he has not done wrong. There was a necessity for the severest strokes. Had he not thus exercised us, we should not have seen so much of his goodness in the land of the living. You will probably have heard before this reaches you of our trials, which the Lord has been pleased to bring upon us, since we came

hither. Two beloved children have been sacrificed on this altar; our hope in many respects for future years. But we must be dumb. The Lord has done it. Who can dispute his will? On the 16th of June, my dear Mary presented me with another daughter, whose name is Eliza; on the 3rd of August, my dear Mary Ann was removed by death: and on the 10th of October, God called me to resign up to his messenger death, my dear, my endeared, my lovely, my greatly beloved Hannah Smith. Pray for me, my dear brother, for I am a man who have seen affliction, and the Lord has dealt very bitterly with me. Yet, blessed be his name, the darkness is not Egyptian; the cloud at intervals breaks, and some sweet gleamings of mercy illuminate the gloomy scene. I have the greatest cause to sigh over the rebellion of my heart.

"The 22nd Regiment has been stationed in the Island of Bourbon. I have heard nothing of the copy of Bunyan's Life which you sent for the church in the 22nd; but I suppose that it has been reserved at Serampore, to send to them by the first opportunity. The last letter I received from them was written in the hurry of a remove, but intimated that God was with them, and in the midst of trials was blessing them with his care.

"You will have heard of our removal from Rehoboth, long before this reaches you. I have little doubt of my duty, in the steps I have been led to take; but I nevertheless feel my leaving Bengal a severe trial. You are, I suppose, aware that Agra is nearly 900 miles from Calcutta. It is situated in the midst of a country full of the darkness of idolatry, and of the pride and bigotry of Mohummudanism. A missionary, with the knowledge of four languages, might go from this place nearly 700 miles on either side, preaching the word of salvation among 30 millions of Hindoos, and probably many more. O my dear brother, see what a great work there is before us, and pray for us that we may be found faithful in it to the end. As for myself, I am unworthy of the work; but nevertheless, I would esteem it a great honour to be a pioneer in this glorious cause. It is true that a pioneer has not much renown, but his work is not less necessary for that. When the victory is obtained, all shall rejoice, and equally partake of the triumph. I have felt, from the time I resolved on this

undertaking, a persuasion that God would go before us, and prepare our work before us; and, blessed be his name, I have found it so. On our arrival, we met with some who have shewn us much friendship, amongst the Europeans here. We have public worship at our house every Lord's day morning, at which about twenty persons attend; and in the evening I preach in the fort to about the same number, and on Thursday evening also. God has also inclined the heart of brother Peacock to accompany us on this enterprise. He and his wife are members of the church at Calcutta. He was on board the Ardent, in Duncan's engagement, and in the first attack on Copenhagen; but God had a better employment for him, for which I trust he brought him to India. He is a very sincere man, and if he continue, will help us much. We have begun a school for the instruction of the children of Europeans, and it seems to promise well. In this brother P. will be much employed, and very useful. The income of the school will, I hope, nearly supply our wants, and thus enable the Society to carry on their designs with greater vigour, and on a larger scale. Our prospects among the natives, I acknowledge, are not very flattering at present. The Musulmans are a bigotted and haughty people, and few of them will hear. Their great men would violently persecute us, if they had it in their power. This has already been manifested by some of their proceedings. They are the exact scribes and Pharisees of our Lord's day. They have no objection to Jesus of Nazereth, the Son of Mary; but they will readily draw their sword against him, as the Son of God. The Hindoos in this city are reserved and unsocial, and appear supercilious, something like their neighbours; but in general they are very diverse. They will hear you discoursing to them with attention, frequently with approbation: I greatly love them, and long for their salvation. Agra may contain 40,000 souls. This has been a very large city, but is now in ruin, and the picture it presents is a very melancholy one. You may ride about for miles in the midst of desolations. 'Sic transit gloria mundi.' The palaces of the once renowned and noble are fallen; and dogs, and wolves, and vermin, inhabit the gloomy remains. O that God may build his palace here to shine for ever!

"I have not yet seen the second volume of the Baptist Magazine, nor have I heard that it has been sent to India. I hope that it will be conducted in a truly catholic spirit, to the honour of our denomination, and to the glory of Jesus and his truth.

"I shall wait with great desire for your History of the Baptists, with a copy of which I hope to be favoured. O that all of our denomination did but shine to the honour of our Saviour! We feel satisfied in being Baptists, but glory in being Christians.

My dear Mary unites in fervent love to you and Mrs. Ivimey, and your family. Blessings attend you, and the good will of Him who dwelt in the bush, by all means, in all places, and for evermore. Farewell.

J. C."

The succeeding letters addressed to Serampore, record the state of things for the next two months.

Agra, December, 1811.

"It affords me much pleasure to catechise a few children who attend public worship, and it seems to attract the attention of some of our hearers. Have you any of the catechism in verse by Dr. Ryland? Do send me some, if you have. Three of these children are orphans, whom Mrs. G. has taken under her own care to provide for them, and her heart is very evidently set on the children's good. One of them is at school at our house. They are all to come by turn. Mrs. G. instructs them herself daily with great diligence.

"The artillery corps are gone to the practice-ground, which is at a distance from Agra: this will thin our congregation at the fort for the next two months, but we hope to have our congregation at home still kept up.

"I have succeeded at last in procuring a pundit from Muttra, who speaks the Brij-Bhasha; he has been with me ten or twelve days, and I find him a great help and encouragement to me in acquiring the language. I begin to see my way a little, and shall not despond. I shall be particular in attending to the grammar, which in its general principles appears to

be very regular and easy. The Brij-Bhasha appears to me to study softness to a great degree; and I doubt not but that I shall find it as rich as the Bengalee. My pundit has translated the 2nd and 3rd chapters of Matthew. I shall send you a specimen; not as perfect, but as an attempt at something like the language which millions of people speak in Hindoostan. I have not ventured to alter it much, but have refrained from exercising my judgment till a future opportunity, that you may judge of it the better. I spend the morning, from breakfast till dinner, with the pundit, by which time he is tired, and begs a release. Three things I wish to see accomplished in the Hinduwee, a grammar, a dictionary, and the Bible, which, if my life and health be continued, and means be allowed, I shall attempt. Lieutenant W. is studying the Brij-Bhasha. It was by means of him and his pundit that I procured this man. He calls frequently.

"The natives still keep at a distance; few come to hear, and I have been out very little, through a severe cold that I have had on me for three or four weeks. I hope, nevertheless, that there is some leaven at work; and I know that our Lord Jesus Christ can begin, carry on, and consummate it; and if any thing be done to purpose, he must do it. His people shall be willing in the day of his power.

"The season of the year is come round, in which I have been accustomed to visit my beloved brethren: I feel a longing desire to renew my visit; but there is no hope of this; and I must now conclude that we shall not meet again, till death conveys us to a better world.

J. C.

Agra, January 16, 1812.

"The day before yesterday, your kind letter came to hand, for which accept many thanks. I can assure you that it afforded us much pleasure. We had a few hours before received the news of sister Mardon's death from the newspaper, and were much affected with it. I hope that poor brother Mardon will be comforted.

"A few days ago I met with a man from Candahar, who informed me, that in his country the current language was the

Pushtoo, of which I am at present very ignorant. The pronouns, in the first and third persons especially, are very different from these languages. I shall be obliged to you to write me what you know of it, as I am very anxious to become acquainted with it, on account of its being almost in our neighbourhood.

"Last week a Mussulman came to inquire. He said, that he took a Persian copy of Matthew from us when we first came, and that he had read it carefully, on which account he had already suffered much persecution from his family and others. They have threatened to kill him, and tear the book to pieces. They did throw it away, but he picked it up, and put it to his head.* Since then a Hindoo has been to visit me. He disavows the worship of idols, and says that he wishes to become acquainted with the Scriptures. He has taken the Gospels of Matthew and Mark, which he says he reads. He calls on me every day; appears to be a clever man; was in General Martyn's employ, and has a certificate from General Ouseley, as having served him with great integrity. He understands Persian, I suppose, well, and something of Sunscrit. I think of employing him for the purpose of examining the present translation, which may possibly be of great advantage. Yesterday morning I preached from Zechariah iv. 10. 'Who hath despised the day of small things?' At the conclusion I remarked, that the consideration that small things are not despised, should encourage us to attempt something, and proposed an object or two worthy of the regard of my hearers. One of our friends stimulated me to this, by sending fifty rupees for the support of a native school, or any other good purpose; and to-day I have received three donations, two of twenty, and one of eight rupees; forty-eight rupees, for the Mission. I am encouraged by this, and pray that the word of God may be the word of salvation to their souls. Our congregation continues almost stationary. One or two appear to have taken offence at the word, and attend not with us; but such occurrences are to be expected, though much to be deplored.

* When a native of India wishes to shew the highest regard for a thing presented to him, he places it on his head.

"The night before last was the appointed time for the earthquake, which some Brahmuns at Benares foretold last year. The people were in great consternation. The rich people left the city, and lodged all night in tents, and very few people went to sleep that night; indeed the greater part bore all the cold of a frosty night in the fields, to escape the danger. I preached this evening to a few people in a small village, who appeared to hear with great attention; but at present our prospects among the natives are gloomy. Our hope is in God, who can bring light out of darkness, his work out of nothing. We have not yet been able to establish a native school. We cannot find a schoolmaster.

"Our English school is much increased. We have four boarders and twelve day scholars, and expect some more. Brother P. and I are almost entirely employed in teaching them. I am afraid that it will take up too much of my time and spirits, but I hope that it will be a means of establishing the Mission here. It does set us on higher ground than we were, and puts it in our power to do something considerable towards pecuniary support, which is one pleasing consideration. My desire is, that God will raise up one to come and take my place in the school, that I may be employed about more public work. Confinement is not agreeable to my constitution, but I love to attend to the translation, for which I have but little time except in the evening.

J. C."

Here we are called again to sympathize with him in the loss of his only remaining child, which was the third he was called to part with since his arrival at this station. The event is thus recorded by his fellow-labourer, Mr. Peacock, in a letter to Serampore.

February 27th, 1812.

"Brother Chamberlain and his partner in life are at this moment labouring under another severe affliction—the loss of their only remaining child Eliza. The child had for three weeks past been lingering, and gradually pining away. It was at first taken with a severe cold and a cough, which seemed as

though it would carry it off at once by suffocation; however, they gave it some medicine, which relieved it for the time, though it has never perfectly revived since that time. The child had also been cutting its teeth. Brother C. himself also has been very ill for some days past with a severe cold, and a hoarseness, and the last two days has been laid up in his bed with a fever. Poor sister C. has had as much upon her hands in nursing them both as she could possibly go through, and indeed she herself is very unwell. May the Lord sanctify these afflictions unto me also and my partner; and may he give us hearts of flesh, hearts capable of feeling for, and sympathizing with our afflicted brother and sister. We are preparing to commit the body to the dust to-morrow morning.

H. P."

While suffering these things in his own family, his afflictions were greatly increased by the fire which took place at Serampore about this time: his private sorrows seemed swallowed up in this public calamity. The feelings which were inspired by this disastrous event, the particulars of which are well known to the public, are pathetically described in a letter written to the sufferers, dated March 1812.

"We have heard of the dreadful catastrophe that has befallen the Mission, and do most sincerely sympathize with you in your distress. We have had afflictions, of which we thought something before we heard this distressing news; but now I feel all my sorrows overwhelmed, and lost in this melancholy event. But what shall we say? It is the Lord. He has seen it necessary to try us and his people in this tremendous manner. O that in wrath he may remember mercy, and sanctify to us this great calamity, this dreadful visitation! May the fruit of all be to take away sin, to purge away our dross, and to refine us for his service and himself! If this loss be thus sanctified, it will ultimately be our great gain. I long to hear all the particulars of the disaster. However the accident may have happened, all is the same in relation to the supreme Arbiter of the universe. Without his permission, not a spark could kindle by accident. 'Be still, and know that I am God, I will be exalted,' is the voice of this provi-

dence. But why do I write thus? May the divine Spirit lead you to that river, the streams of which make glad the city of our God! In the way of his judgments may you wait for him, and may our desire still be to him, and to the remembrance of his name!

"At the time the afflicting tidings respecting the printing-office arrived, brother P. and I had concluded on beginning to build a house out of the city, as we think our present situation is not healthy; but now we are at a stand. If we had a situation of our own, in a healthy spot, it would be a pleasing circumstance. For more than a month I have been poorly, and my dear Mary has been brought near the borders of the grave. Being unwell myself, and having to nurse her, has much depressed me; but the Lord has had mercy on me, and has raised up my dear partner again. She has still a cough, which afflicts her much, and I much fear whether she will recover while we are in the city. I bless God for his goodness in so enlarging the school, that we shall be able to subsist on our own income; but still my mind is not comfortable, nor is my body well in it. It retains me at home and keeps me from my beloved work of preaching to the natives, in which I have always found comfort of soul and health of body.

J. C."

About this time a circumstance took place, which prevented Mr. C's preaching in the fort. The case, as it has been related to me by a friend who resided on the spot, and was well acquainted with all the particulars, was simply this. Some persons of the Roman Catholic persuasion in the fort were much provoked at seeing the zeal of a Protestant missionary; and though they had been totally careless about the worship of God before, they now thought it right to call in their priest, and commence divine worship among themselves. They did so, and thus far all was well; and the missionary had the honour of provoking them, if not to love, at least to good works. In the course of time, it so happened, that one of their number, a sergeant, was called by his superior, when he pretended to be engaged in prayer, and refused to obey the call; upon which he was sent for a second time, and still re-

fused to go. After this he was taken away by force. On being examined respecting his conduct, he could offer no reasonable excuse: but urged in his defence, that it was strange these Methodists could do what they liked, and that the same privilege could not be allowed to them. When it was perceived that the whole arose from a religious pique, with a view to prevent the like occurrences, orders were given that, in future, neither Catholics nor Protestants should continue their meetings in the fort. Mr. C. some time after this order was issued, went into the fort on some business, and having passed the centry without being known, proceeded to the place whither he was going: in the mean time, when it was known that he had entered the fort, a person was sent after him, to desire him to depart. He was, however, gone before the person overtook him. The next day, by the advice of some friends, he wrote to the commanding officer, wishing to know the extent of the prohibition. We are not acquainted with the contents of his letter; but the reply which he received informed him, that he was not restricted from visiting his friends in the fort; but that it would be necessary to apply to the staff officer for a pass, whenever he wished to enter the garrison for that purpose. After this, he never went into the fort again. Thus one door of usefulness was shut against him; this however was no material disadvantage, as it only made him turn his attention more particularly to the state of the natives and the work of translation, as we may see from his next letter.

Agra, May 28, 1812.

"I wish you would just notice what I wrote about the Pushtoo, the language which is spoken in Candahar. A few words of counsel respecting the Brij Bhasha might be of great advantage. The translation of Luke is begun: the two first gospels are finished. My pundit comes from Muthoora: his language is likely to be well understood in all the Brij country, which comprehends a tract of about 110 miles from the centre. I have just obtained a writer, who is a proficient in his business: he is copying the translation into a very legible hand; and if I can keep him, he will be a very useful man. He has

favoured me with a look at a book in the Joypore language, which differs very much in some respects from the Hinduwee; and, if I am not mistaken, we must have the Scriptures translated into it. I am informed that it is spoken far to the west, I think down to Guzerat. I wish much that you would send me a page in the Guzeratee language in the Nagree character, that I might judge of them how near they are to each other. If I can, I will send you a specimen of the Joypore language; but I suppose that you must have seen it. The book that my writer is copying is in the common dialect, and in prose chiefly, which is rather rare. It was written by one of the Benee cast, who hold a different system from the Brahmuns. I shall try to get a copy of it, for the purpose of acquiring that language. If it meet your approbation, I will endeavour to procure a pundit from thence, to begin the translation. Probably one may be procured at Agra, as many people have lately left Joypore on account of the unsettled state of the country. Lately there was what is called a Sheejee, *i. e.* a person who is somewhat like the Gosaees in Bengal, at Agra. He was carried about in a litter, decorated with gold and precious stones; and several people were incessantly employed in fanning him, and keeping the flies from his pampered body. He was worshipped in all respects as their god.

"Since our prohibition of preaching in the fort, I have been out among the natives, whom I have generally found attentive, and the more so, as I have endeavoured to speak to them in the Brij-Bhasha. They appeared to be very much pleased with it, and spoke to me with freedom in the same. They do not speak it pure here, but they well understand it; and I found, when I was out in the country about seven kross distant, that the villagers all spoke this language, and heard my discourse with great attention and gladness. Would you wish to have the Gospels printed as soon as they are ready? We shall do nothing among the Hindoos in these parts without the Gospels in this language. I think, that if you were to print 500 or 1000 at first, they might be sent abroad by degrees; and thus opportunities would occur of correcting them for a second edition.

J. C."

Though his preaching the gospel was prohibited in the fort, the work of God was not stopped. The Saviour has said: "All that the Father giveth shall come unto me. And I will give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." The following extract from a letter written by Mr. Peacock, may serve as one exemplification of this truth. "Four men here, (he observes,) apparently love to read and hear the pure word of God: two of them have been brought up under religious parents, for which they may have cause to be very thankful. Another is an Irishman, whose messmates, I understand, are continually harassing him about his becoming a Methodist: the fourth is a country-born drummer, who is in the habit of reading the Bible and other good books. These four continue to meet together at the quarters of one of them, who, being a serjeant, has separate quarters from the barracks: and they tell me, that they sing hymns, read the Bible, and pray. One of them has, within these last few weeks, offered himself as a candidate for believers' baptism."

The person mentioned in the latter part of the above extract was baptized, as we learn from Mr. C.'s next letter, dated August 7, 1812.—"Last Sabbath we began to baptize. Samuel Keymer was the first person who had the privilege of owning Jesus in this city, in this interesting ordinance. The administration of the ordinance was attended by many, who appeared very serious. We have a large congregation of natives on the Sabbath. If we are continued here, I hope that in another month we shall have the Four Gospels completed in the Brij-Bhasha."

His prospects of usefulness were now extending, and he was beginning to feel himself established in his various undertakings. "Things at Agra," says Mrs. Chamberlain, "begin to wear a pleasing aspect. One of the soldiers has been baptized, and others are expected to follow his example. Besides these, there is a Mr. and Mrs. W. and a Mrs. G. Mrs. W.'s mother, of whom we have great hopes. When we went first, they were votaries of pleasure: now, instead of cards and back-gammon, their delight is in the Bible and the hymn-book. Family prayer is regularly kept up, and public worship con-

stantly attended. Mrs. G. has set up a native school on her own premises, and at her own expence. In the short time we have been here, she has given 550 Rupees to the Mission. In short, the change is great, and we hope real."

But these flattering prospects were suddenly beclouded, and Mr. C. while actively engaged in his work, to his great surprise, found that an order had been issued by Government for him to be sent down to the Presidency. The order appears to have been given in consequence of the report made on his preaching in the fort, and the circumstances connected with it, which have been before noticed. This was to him a very severe stroke,—but what could he do? The matter, unknown to him, had proceeded too far to admit a remedy: he therefore calmly submitted to the decree that had gone forth, and waited on God to educe good out of this seeming evil. We are now called to attend him down to the metropolis of the East, under a guard, as a prisoner at large. The Agra magistrate, who executed the order of Government, behaved very politely and kindly, ordering the persons who should have the charge of him, to attend him down to the Presidency as his servants. Being placed in circumstances so lenient, he embraced every opportunity in his way down of preaching to the natives. A few extracts from his journal will shew how he conducted himself on this trying occasion.

"Aug. 21, 1812.—In consequence of an order from Government for my return to the Presidency, we left Agra this afternoon. Some of our friends met with us, with whom we parted, by first recommending ourselves to the blessing and protection of the God of grace. We removed from the city to the Taje, the tomb of Shah Allum and his queen, where we remained for the night.

"24th.—We went out to walk to-day, and in passing through the village met with a number of people, with whom I discoursed about religion. Some of them pleaded custom on their behalf and said, that what so many thousands follow, they could not renounce. I found the language of the people to differ very little from the Brij-Bhasha.

"25th.—Passed by Nowgara, Kuchowra, and Jiswunt, and reached Etayah in the afternoon. I went to a fine ghaut, and

there entered into discourse on idolatry with a Sunyasee and a number of others, after which I preached to them Jesus. The Sunyasee heard with great attention, and they all seemed to understand very well. After this Mrs. C. and I took a walk to a very noble temple, built on an eminence, where I preached to a number more, on the folly of idolatry, and told them the good news of our Almighty Saviour. These people were very attentive, and appeared very much to approve of what they heard. After I had retired to rest, I was informed that a person wished to see me. I arose, and found two very respectable persons who had come from the town, which is distant two miles, to see me, and to hear what I had to say. I discoursed with them about an hour. When they came up, I gave them some tracts: I now gave them a Sunscrit New Testament. They wished me to stay a day with them, or an hour or two in the morning, that they might send some fruit. I spoke the Brij Bhasha, which they well understood; and they appeared exceedingly pleased with the translation in this dialect, which I shewed them for their opinion.

"28th.—A very strong wind hindered us much, and we passed a very dangerous place among broken rocks, with a strong stream. We were wonderfully preserved. I was not aware of our situation till the worst was past. It appeared very awful. Blessed be our gracious Preserver. 'I will lift up mine eyes to the hills, whence cometh my help.' In the evening stopped at Ghuttukpara where we found the people crying out for want of rain. I discoursed with them the little while we stayed, and they were attentive; but after all said, 'We want rain.'

"29th.—Journeying on towards Kalpee. I find the days pass away gloomily. I remember my afflictions on this river on our journey up, and the circumstances in which we are returning. Where are my dear children? I went full, but, alas! am returning empty. On our arrival here, we went out to a Mussulman's tomb, where a number of Fakeers reside. I entered into discourse with them respecting their living among graves, and reverencing the dead. They pleaded, as usual, ancient custom, &c. but said, that they observed what the servant of God, Mohummud, had enjoined. I asked them,

where. They replied, in the Koran. I assured them, that the Koran contained no such injunction, and asked them how they could know what the Koran contained, when they could not either read or understand it. I told him of Jesus Christ, and his work and will concerning them, to which many were a little attentive; but one man said, He speaks blasphemy, why hear ye him?

"30th. Lord's day.—We dropped down the stream to Moosanugur. I went into the Hindoo part of the town, which has one of the best streets I have seen in any place, very wide and straight, and many shady trees in it, under one of which I sat down, and began to converse with the people, who assembled in great numbers. After reading some parts of the New Testament in Luke and John, and upwards of two hours discourse, I prayed in the midst of them to the Most High God. They were very attentive, and seemed struck with great surprise, exclaiming, 'This is the true way;' but I could not persuade one to take the book I had with me. A Brahmun refused it, and it appeared that not one could act contrary to him. This was one of the largest and most attentive congregations I have seen since I left Allahabad,—the most serious I have seen in any place in Hindoostan.

"31st.—Reached Bardwah this evening. We went out to walk, and a few came to us, with whom I conversed with pleasure. They took us into a little old fort, which has been deserted ever since the English took the country, before which time no village was safe without one of these places of defence, in which they took refuge from the marauding Mahratta horse, and other plunderers. After this the people took us to their Baboojee Byraggee, but he was not at home. He however came to our boat, and I had much conversation with him. He was a very old man: he took a part of the New Testament, to shew to any who might come to see him.

September 2nd.—A rainy day. The wind hindered us much. In the evening our boat put to, just by two boats which were conveying between two or three hundred pilgrims from Brindabun to Bengal. I was delighted with the opportunity of preaching to my beloved Bengalees. I began to converse with them, and was soon recognized as the Cutwa Sahib, who

preached Jesus Christ. The people were all busy in cooking and eating, so that my hearers were comparatively few; and yet, as I stood just by their encampment, many heard. A Brahmun or two came, and in a true Brahmunical spirit began to turn away the minds of the people, by asking questions irreverently. I asked them how they could reply to a saying common in Bengal: 'Journeys to the holy places are only great fatigue, and a delusion of the mind.' I kept the Brahmun to this, which he confessed was true; and finding that he was nonplussed, he went away. Many seemed to hear attentively. After eighteen months, in which I have had very little occasion for the Bengalee, I found myself sometimes at a loss, and confused by the constant intrusion of Hindoostanee; but I hope to be able, with a very little exercise, to recover it again, and I delight in the anticipation. How deplorable the situation of these poor deluded people! Eight months absent from home, and now journeying in two small boats: both of them put together are very little bigger than this in which we are. They are crushed up all day, and in wet weather their situation is very deplorable. Here men and women, sick and healthy, are all crowded together, and many of them the lewdest of both sexes.

"5th.—Passed two hills and some rocks in the river, and in the evening reached Singowlee. Expecting a storm, we put to early. The sky threatened, and it thundered and lightened very much, but soon went off. As we went out to walk, we met with a number of the inhabitants. I began to talk with them, and they gave us a seat, where we all sat down together, and I discoursed with them concerning religion till dark, when I concluded with prayer. They heard with great attention, aud shewed us no small kindness, in giving us a supply of such things as their fields or gardens produced. Some of them accompanied us to the boat; and to one of them who could read, I gave three parts of the New Testament, to read to the rest.

"6th.—Lord's day. This morning God sent a plentiful rain, and refreshed the earth after a drought, which occasioned great complaints among the people, sometimes against the gods, and sometimes against the Sahibs; supposing that it was

on their account that rain was withheld. When the rain abated, several from the village came to the boat, and I conversed with them, and read many parts of the Scriptures to them. They understood them, and seemed much delighted.

"9th.—Preached at a ghaut, opposite an idol's temple. A number of people heard with attention. Some recollected my preaching to them as I went up.

"12th.—A strong head wind has hindered us much. We were obliged to lay by at Jungerabad. I here met with a man, who heard me preach on the way up to Agra last year. He invited me to his house, and gave me a chair, where I placed myself in a small circle of Hindoos, and had much discourse with them. They heard with approbation, and I left the Four Gospels with them to read at their leisure.

"13th.—Lord's day. Mirzapore. We reached this place late in the evening yesterday. I wished to drop below the place to spend the day, deeming it not altogether prudent, in my circumstances, to spend it at this public station. It is a very large place, and has a very great market: it is full of rich merchants, and apparently full of idolatry. The sides of the river are decorated with magnificent temples, adorned with spires gilt with gold, and with spacious ghauts and conveniences for bathing. As we passed, the temples were ringing with the sounds of music, and the ghauts were thronged with people performing their devotions, and the stream was covered with flowers, which had been offered to the river. I sighed, and longed to stop and preach to them the word of salvation. The wind drove us on the opposite side, a little below Mirzapore. I went out into a village, and preached to a good congregation in a most delightful place, under a very large shady tree. I was engaged amongst them for four or five hours. The people were very much delighted with what they heard, and several took books. I left amongst them seven parts of the New Testament, and a Sunscrit New Testament I gave to a Brahmun. It was a most pleasing sight to behold the people following me to the boat, and apparently unwilling to part. One of them sent us a quantity of milk in the evening, and one man came running for a book. It was a happy day. May the Lord yet grant me many such, and bless them with his special grace!

"15th.—Passed by Benares this morning, just as it was getting light. Here we saw thousands of people at the ghauts, performing their oblations and morning ceremonies. Here the goddess Gunga has made her depredations on the holiness of mortals. Several of the holy ghauts, and temples, and idols, have been prostrated by her mighty stream. Several new places were building, and great preparations were making for other ghauts, temples, and gods, which will not be more permanent than those which their ancestors built.

"17th.—Passed Gazeepore this morning. As we walked by the river side, we saw a number of heaps of earth, which we took to be graves of people who had been buried alive; but we found on inquiring, that they were raised in memory of women who had devoted themselves to the horrid funeral pile!

"18th.—Passed Buxar this morning. Had the wind against us: we made little progress, and put to for a few hours. I felt poorly. I suspect it was from the motion of the boat, which is at times so great as to occasion the headach and sickness, like the sea. While we remained, two Brahmuns came to the boat to hear the word, with whom I conversed and read a long time. I gave them a Sunscrit New Testament, and Luke and John in Hinduwee; but I fear that they will imperfectly understand them—the former for want of knowledge of the Sunscrit, and the latter from the many foreign words interspersed in it. It is not the language they speak, which is a very discouraging circumstance. I make them understand when I read, by substituting Hindee words. But when I reflect—what will they do with it alone, I am much distressed in my mind.

"19th.—Came on all night, it being moonlight, and escaped a tree which was in the river, upon which, had we struck, we might have been all lost. So dependant are we upon God for preservation. Were much hindered by the wind all day. I observed to-day, by the side of the river, two men smeared all over with mud and ashes, with thick cords round their loins, almost naked, exposed to the sun, the wind, and the rain, performing their austere devotions. They had, however, provided themselves with an umbrella each, to shelter them a little.

Several people who worship them sat by them, attending to them, feeding them, &c. &c.

"20th. Lord's-day.—Stopped at a ghaut, where I preached to the people who came to bathe. A great number of people heard very attentively. I was engaged among them for some hours, and they seemed very unwilling to part. I gave away several parts of the New Testament in Hinduwee, and some in Persian. May the word spoken and the word left amongst them, bring forth fruit to eternal life!

"22d.—Arrived at Dinapore this morning, and had the pleasure to find our friends well. Here we first heard of the death of Mrs. Moore.

"23rd.—At the desire of brother Thompson, who came to see me, brother Rowe and I went to Patna to visit him and his flock. In the evening I preached in English to a pretty little congregation of Roman Catholics and a few Protestants, who assembled at his house, and felt much encouraged by the opportunity.

"24th.—Very anxious to proceed, but was hindered all day, and at night had reason to bless God for the event, as there came on a violent storm, which would have distressed us with fear, had we been in it, as there has been a great number of boats wrecked within the last fortnight. In the evening had a pleasant conversation with Lieutenant P. a young officer, who I hope has set his face towards Zion."

About a fortnight after this he arrived at Calcutta, and presented himself at the police, where nothing was said to him, but that *he was at liberty*. Here he fared much better than one who was formerly sent to Rome, and retained a prisoner at large for the space of two years before he obtained his liberty.

On his way down he wrote one letter to his friend Mrs. Grant, whom he had not the pleasure of seeing at the time of his departure, and another after his arrival at Serampore, both of which shew how much he felt on account of his separation from his friends, and how earnestly he desired their eternal happiness. They may be considered as his farewell letters to the station at Agra.

"I was very sorry that I had not the pleasure of parting with you, as I desired. Indeed I was greatly disappointed. However painful parting with dear friends in reality is, it is a pain that affords a pleasure which true friendship welcomes. Sometimes a parting word is more effectual than many exhortations; and when we part, we should always remember, that we may have parted for ever in this world. When the Christian parts with a brother or sister, it is with the hope that, in the midst of all the vicissitudes of life, eternity is secure. This comforts his heart, and wipes the tears from his eyes. Well, a small separation, and a happy meeting again, and an eternal abode together. Now will this be the case with us? Should we never be permitted to meet more in this world, no more to meet together to sing sweet songs of praise to the Redeemer, and to worship our God, and to honour him, and delight in his Sabbaths, shall we meet in a better state? What is our hope? What are our evidences of this? I have this hope, that we shall thus be blessed. I am sure that this is the desire of my heart for you. I pray that you may live long, and do good, as God has given you ability, and as he may give you opportunity, and have the name of a mother in Israel while you live, and, through the riches of divine grace, die worthy of this honour. Yet, my dear friend, it will do us no good to flatter ourselves, or to be flattered by others. Still the great concern is the *one thing needful*. Is this secured to us or not? Have we been brought by the power of the Holy Spirit to the Lord Jesus Christ, as poor, miserable, condemned criminals? Do we see ourselves naked without his righteousness, worthless without his merit, lost without his salvation, and entirely dependant on sovereign grace for justification, sanctification, and redemption? If we are Christians, we shall realize and know these things, though not all in an equal degree, yet all sufficiently for salvation. There is a change, and a new birth, and renovation and regeneration in the true Christian. Do we possess this blessing evident and increasing, or not? Without this we cannot enter into the kingdom of God. In conversation with you, and in preaching, I have endeavoured to set these things forth as the great essentials of Christianity. I trust that you and the rest of my hearers will

bear witness to this. I dread lest any should deceive themselves; for there is nothing to which we are more prone—and what can be attended with such deplorable consequences? I bear you on my heart: your daughter, your son, and the children you have so kindly taken—I bear you all on my heart daily. O that you may all prove to be my children in the gospel of Christ! Let me see this, and I will bless the day I saw Agra, and became acquainted with you. O that our short acquaintance here may be a prelude to a perpetual society and friendship in the heavenly world!

J. C."

"I most sincerely thank you for your affectionate letter, which came to hand this morning. We had been longing to receive news from Agra. We were very anxious to hear how you were going on. Your letter has given us much satisfaction. We bless God, the Father of all mercies, who is mindful of you, who has supported you, and given you to see, that in removing us from you, he has not removed his mercy from you, but has still reserved for you tokens of his goodness and truth. I thank you for the pleasing intelligence you have conveyed to us respecting affairs among you. It encourages me to find that brother P. goes on so well: may his and your attempts to serve God be prospered. He will bless them who serve him with all their hearts. Hezekiah did the work of the Lord with all his heart, and prospered; and so shall you, my dear friend, if you imitate his pattern: and I can assure you, that I constantly pray for you, that you may be thus blessed; for I repeat what I have often enforced in my ministry amongst you, that we shall be happy in religion no farther than we are actively employed in it, and devoted to it. It is a reasonable service, and blessed also, that we should be wholly the Lord's, who came to save sinners. I can assure you, that I do most heartily desire the happiness, both present and future, of you and yours. I am pleased to hear good things of your daughter. I have been much pained on her account, for I have longed and prayed for her salvation in a peculiar manner. I have hoped that I should be able to number her among my spiritual children in Christ Jesus: and when I lost the last of my dear

children, I remember looking at you and Mr. and Mrs. W. all my dear and kind friends; and I then said in my heart again and again, O Lord, if thou bless these friends with t[illegible] saving grace, it is enough; I abound, I will resign m[illegible]ng for them: and when my dear Hannah Smith was dying, I prayed that the death of my beloved child might be sanctified to the dear young woman, who was then standing by, so affected by the solemn scene. I shall be glad to have a letter from my dear Mrs. W. and shall not feel easy till she fulfils my desire. Do give my love to her in a special manner.

"I found our journey very gloomy at times: I thought of those whom I had not with me, and wept for relief. I was also at times much refreshed by the opportunities I had of preaching the word of salvation to the natives. Many heard of the Saviour, who before had never heard his name; and upwards of fifty parts of the word of God were left on the way. The people heard with great attention. I am glad that you attend to your schoolmaster so regularly, and that with such success. I rejoice in your attempts. I hope that your school will prosper, and that you will find that your servants are profited by the word of God. Do what you can, and leave the event with him who has given us his promise to encourage us, and who does all in his sovereignty, to teach us humility and submission. Let us not be weary in well doing; for in due season we shall reap, if we faint not.

"I can say nothing about what is likely to be my destination hereafter. I hear nothing from Government, and it is very probable that I shall hear no more. Whether our brethren will apply or represent my case to Government, I know not. I am now waiting to hear what God Jehovah will speak, hoping to be enabled to say Amen, to all that may appear to be his will; and I entreat my friends to pray for me, that I may be so found at all times.

J. C."

Mr. Peacock continued to occupy the station at Agra till the year 1816, when he came down to Calcutta, and afterwards proceeded to Chittagong. From the time he left the station at Agra to the present, it has been destitute. The account

given of its relinquishment is a cry, which, although it has not yet been attended to, is still saying on behalf of the friends there, like the man of Macedonia, "Come over and help us." Mr. Peacock, on parting with the friends, thus writes:—"Our dear friends here parted from us with many tears. Indeed, so much affection I never experienced before. Had you seen our parting with our little Agra flock, you would have been greatly affected. I hope you will comply with their wishes, and send them a good English missionary, in the room of useless me." After Mr. P. left, one of the friends wrote to Mr. Ward in this strain:—"Blessed be God for sparing me, and sending his faithful servant, Mr. Chamberlain, into this part, under whose ministry myself and family were brought to a knowledge of religion, and a sense of our sinfulness; for, before that, we were totally ignorant of the great depravity of our hearts: and, even since the time that I became awakened, I have sadly mispent my time, and have cause to fear that I have wearied out the patience of the Saviour.

"We feel much the loss of Messrs. Peacock* and Mackintosh; but God is very kind to us: we have two very pious officers, who visit us. We all meet three times a week for worship. We shall be glad to receive any Christian from your society; but if one of the European brethren could be sent up, he would strengthen us greatly: one that could keep a school would, no doubt, get as many scholars as he could desire to have. We shall feel a pleasure in assisting any one you may send. One of the officers is very zealous in the cause of Christ: he supports one or two schools, in which are about fifty children."

We trust, as it is now more than seven years since this request was made, and the urgency of the demand is still felt as much as ever, that the time is not far distant when it will be attended to. It is very affecting to look over the places once occupied by zealous missionaries, and to find in some of them scarcely a vestige of their efforts left: their little flocks are scattered, and no more is known of them than as though they

* Mr. P. did not return to Agra: he died at Calcutta in 1820, while on a visit from Chittagong.

had never existed. This has been the case with several stations, once occupied by some of the most eminent missionaries that ever lived. It is not yet so with that at Agra; for out of those that were brought from the paths of the destroyer by the ministry of Mr. C. there are some still living as burning and shining lights in that dark part of the world. But unless means are used it must fall, after the examples of others; and it seems a pity that it should be relinquished by the Baptist Society, when, if the desire of their friends there could be complied with, it might become a flourishing station.

CHAP. IX.

His missionary Itineracy to Berhampore, his Journey to Sirdhana, his Employments there, his Excursions to Delhi and Hurdwar, his Removal from Sirdhana, and Return to Serampore.

MEN spend the greater part of their lives in anticipation, or in taking thought for the morrow; and we seldom find one who can leave the morrow to provide for itself; who can say, "I have learned in whatsoever state I am, to be content;" and whose sole concern, independent of all future consequences, is to discharge his duty to God and his fellow men, in whatever situation he may be placed. When a man is brought by the influence of the gospel to this happy state, he always finds, that while he does not neglect to seek the glory of God, God does not neglect to provide for him. The lives of the most eminent saints furnish a practical and extensive comment on these words of the Saviour: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The conduct of Mr. Chamberlain at this period affords one, in addition to the many proofs that might be ad-

duced, in support of this assertion. When he was set at liberty, he did not spend his time in thinking what was to become of him and his family; but leaving these things to the direction of Him, who rules over all, he resolved to "work the work of him who sent him while it was day, knowing that the night cometh, in which no man can work."—After having staid, therefore, a few days at Serampore to make provision for a journey, he immediately proceeded up the river to visit and preach at the places which had been the theatre of his former exertions. The journal which he kept on this excursion, affords another proof of his indefatigable labours: we shall select from it only a few extracts.

"Nov. 9, 1812.—Left Serampore at four o'clock this morning and began my itinerating journey, which has been delayed for a week, in order to prepare books. I have now a pretty good store, upwards of four hundred copies: 100 of Luke, 220 of Ram Bosha's Life of Christ, 20 of the Psalms, 12 New Testaments, and 40 Hymn-books. Called at our friend Captain Kemp's,* and spent a few hours, and then proceeded to Chinsurah. On the way I walked out, and came to a tree, under which sat an elderly Brahmun, whom I addressed in my usual way, which led to a discourse on religion. Several others came, and I had a small and very attentive congregation, composed for the most part of Brahmuns. I preached to them Jesus and the resurrection, with great delight.

"10th.—Went out in the morning through Bandel to Shahgunje, where I preached to a large assembly. Hence I went to Bansbareah, where I preached, and was engaged for a long time in making known the Saviour to many.

"11th.—Proceeded to Noweeseray; preached four times in the town; went to the market where many heard the word of salvation, and some took books. Walked on to Seeja, and preached in two places: the people were not very attentive.

"12th.—Preached at Balagore to a great assembly; but a wicked man raised the cry of 'Hurry bol,' and put things into

* This excellent man, after having in numerous instances proved himself the friend of missionaries and missionary societies, died at Calcutta, deservedly regretted by all who knew him, Aug. 1822, aged 50.

disorder. Passed on to Sumera, and preached to the market people, who were very attentive. Came to a number of persons who were playing at cards, which was the first instance of the kind I had seen amongst natives. They heard with great attention, and treated me with much civility. I was engaged among them till late in the evening. In all these places, I concluded with prayer; prayer appears to strike the people with great force, and procures a solemn silence.

"13th.—Preached at Goopteepara before breakfast, and afterwards proceeded to Santipore. This is a very large town. When I arrived, the ghauts were crowded with people bathing, to whom I preached. Some mocked, some disputed, some shewed their displeasure, but many heard with attention, especially a poor old woman: she was enraptured with what she heard, while the learned Brahmuns passed by with a scornful look. Went on to another ghaut, near which was a fine shady tree: under this I sat down in my chair, and discoursed for a long time, and was surrounded by hearers peculiarly attentive. After this I proceeded to Culna, and preached for a long time to an immense crowd, who behaved very well, and many appeared struck with conviction.

"14th.—Culna. After preaching again to a large congregation, and distributing books, I proceeded to Mirzapore, where I met with some people on their return from Nobodeep, who had been to see the image of Choitunya there: they heard attentively for some time, and went on their way. In the bazar I read and preached to a few more, who were not very attentive. In the evening reached Nuddea, where I first conversed with some proud young Brahmuns on the folly of idolatry, and then went on to a place where I preached to a number of persons, who heard with apparent conviction.

"15th. Lord's day.—Nuddea. Went out into the bazar. Being accommodated with a seat, I continued in the midst of many people, preaching, teaching, and reading, for a long time. A few mocked, but the greater part of the congregation were very attentive. Some pundits heard for a long time, and signified their approbation. Hence I went into the town, where the houses are thinly scattered: under a large tree I was engaged in a very delightful manner for some time, in a circle

of men and women, who were unusually attentive. O when shall we see the power of the Spirit descend upon them! Verily there is a people preparing for the Lord, and his work will appear in due time, to the glory of his name! I was thus engaged till noon, when I went on the boat to rest, finding myself indisposed.

"16th.—Meertola. Came here at a good time. The people were coming from all quarters to market. I placed myself under a tree by the road side, and was soon surrounded by a crowd, who continued with me for three or four hours, and their behaviour was very pleasing: very few opposed. Many made very earnest applications for books, and their wishes were gratified.

"18th.—Walked through Baboo Sing, Dewangunje, &c. places which I had used to visit very frequently with the word of the Lord. I stopped on the way at Pateehat and Beera, and preached to the people: some of them appeared very much hardened, which discouraged me much. One of my scholars owned me on the way, and walked with me to Cutwa. I had much conversation with him, and was greatly pleased to find him read so well.

"19th.—Left Rehoboth after breakfast and worship this morning. As I passed through the town, many recognized me, and appeared glad to see me. I found multitudes from all parts come to bathe in Gunga, but I could not stop among them. Came on to Oodunpore, where there was an immense assembly at the river side: on this occasion I went out amongst them, and was engaged three or four hours. Here were many mockers, and some who heard the word with much attention. The Brahmuns seemed very much displeased with the common people for hearing, and endeavoured to prevent them by ridicule and noise. I was standing in the sun the greater part of the time, which affected my head much. Stopped at Kaleeganje in the evening, just as the market was breaking up. Met with a few pilgrims from Tirhoot, who were cooking by the river side. One of them was very ill. I conversed with them respecting the folly of their undertaking; and the poor sick man said, that if his head got well, he would return home.

"20th.—Preached at three places to-day; my hearers were careless. O when will the Spirit be poured down, to convince and enlighten these poor people!

"21st. Saturday.—Went out this morning, and preached at a pretty large village, called Nowgore. An elderly Brahmun opposed: pleading for his excellence as a Brahmun, he said, that God was on Soodras invisibly, but in Brahmuns visibly; and as a proof of this, he took hold of his *poita*, and displayed it with his fingers. He once went away in anger, but soon returned, and shewed his pride in a different way. Several of the Soodras brought water in a small brass cup, into which he put his great toe, after which they drank it, and he entreated me to attend to it, to see how he was adored. Some raised the cry of 'Hurry bol,' but most heard with considerable attention, and no one interrupted me in prayer. One young man came after me, and walked with me for a mile or more: he appeared to have felt the power of the word. In the evening I sat down under a tree, and was engaged in a pretty large assembly till dark, in reading and preaching. Many heard with attention, and seemed to approve of what they heard; but I perceived several very loose young men, who wished to make a disturbance. The Holy Spirit alone can change and renew their hearts.

"22nd.—Preached at Kumarapara in three places. Some of the poor, both men and women, heard the word gladly. The Brahmuns made no opposition. Blessed be God for his goodness in giving me so pleasant a Sabbath morning at this place. In the afternoon I walked out to Bormee; preached to a large congregation there; read two alphabetical pieces concerning the gospel, which commanded great attention. Read Paul's sermon at Athens, and some of the accounts of our Lord's miracles, on which I enlarged, and exhorted them to believe on him.

"23rd.—Arrived at Berhampore about noon; called on Mr. C. expecting a letter from Serampore to meet me there, and found that he had just returned it to the Post Office; sent for it, and found that all my plans were overthrown. This requires me to break up my journey, and my present delightful work, to return to Serampore as speedily as possible. O

Jehovah, if thy presence go not with us, carry us not up hence! I hope to reach Serampore in the course of the week; yet still 'Festina lente.'"

He arrived at Serampore about five days after this, and found that while he had been attending to the work of his gracious Master, his Master had been providing for him and his. He now proved from his own experience the truth of these declarations, "that man's extremity is God's opportunity," and that "blessed are they who put their trust in him." He had faith in God, and according to his faith it was done unto him; for while he was employed in itinerating and preaching the gospel, not knowing what was to be his future lot, an invitation was sent him from Sirdhana, which opened the way for his returning to the very spot which he had in view before he came down to the Presidency. There is something very remarkable in the operations of divine Providence, that as soon as one situation is necessarily relinquished, and one means of support is taken away, another is provided; and that in a manner so mysterious, as at once to check presumption, and encourage humble confidence in the Disposer of all events.

That the reader may be able to form a clear idea of the station, to which Mr. C. was now invited to proceed, we shall begin with a short account of it, and of the circumstances which led him to fix upon it. The description given of the place by Hamilton is as follows:—

"Sirdhana. A town in the province of Delhi, district of Meerut, 37 miles N. N. E. from the city of Delhi. Lat. 29° 2′ N. Long. 77° 28′ E.

"This small district produces grain of all kinds, cotton, sugar, and tobacco; and during the winter season, the air is cooled by breezes from the northern mountains, which are visible from hence. While it existed as an independant state, there were here a good arsenal and foundry for cannon, but they are long gone to decay. This place was formerly the residence of Somroo Begum, and the capital of a small principality under her government about 20 miles long, by 12 in breadth, which, with the town, were assigned by Nujeff Khan to Somroo; and, on his death in 1776, were delivered over to

his widow, the Begum Somroo, on condition of her keeping up a force of three battalions of infantry."*

The account given of this lady by Mr. C. is as follows:— "She is highly esteemed by the British Government, to whom she has occasionally rendered important services in their wars with the petty states in Upper Hindoostan. Her father married her when very young to a Catholic priest, who had made his way thither, and had so ingratiated himself with the aged monarch, that he rewarded his real or imagined services with the hand of his daughter and heiress. She succeeded to the throne, probably in conjunction with her husband, who, however, has been dead many years; and she has since ruled the country alone. She is a Roman Catholic, and so are many of her subjects. Her attention to Christians of all nations, and particularly to the English, who have visited her territories, has been most hospitable and unremitting. She is about 69 years of age, small in stature, her complexion fair, eyes black and animated: she speaks the Hindoostanee and Persian languages fluently, and understands a little English and French. In her conversation she is engaging, sensible, and spirited."

A young man of the name of D. educated under the late Mr. Burney of Calcutta, went up thither some years ago, and conducted himself so much to the satisfaction of her Highness, that she committed to him the management of all her affairs, both civil and military, adopted him as her son, and gave him her grand-daughter in marriage.—This young man, a few days before Mr. Chamberlain left Agra, wrote to him the following letter, desiring him to come and educate his child in the Protestant religion.

Sirdhana, August 5, 1812.

"DEAR SIR,

"Being informed of your receiving children for education, I take the liberty of sending these few lines, acquainting you, that I have a boy going on five years old, whom I would wish much to put under your care; in which case I should feel extremely happy, if you could, without inconvenience to yourself,

* East India Gazetteer.

come over and reside here altogether, where a house shall be fitted up for you, with a monthly allowance of Sicca Rupees two hundred. Should the above offer be acceptable, your kind reply will be highly gratifying to,

"Dear Sir,

"Yours most respectfully,

"G. D. D.

"P. S. This place is about twelve miles from Meerut; and there is not the least doubt but the gentlemen of that station will be happy to send their children to you, should this place be honoured with your countenance."

Mr. C. in his reply to this letter, stated, that he was obliged to him for his liberal offer, and expressed his willingness to comply with the proposal; but wished first to consult his friends, and also to pay him a visit, before he came to any determination. He also expressly stated, that if he settled there, it must be as a missionary, without any restraint on his work. While this negociation was going forward, Mr. C. was removed from Agra, which put a stop to it, and led him to give up all hopes of visiting that distant quarter. But about six weeks after his arrival at the Presidency, Mr. D. sent him another letter, enclosing 400 Rupees to defray the expences of his journey, and informed him, that he had acquainted her Highness the Begum with his having invited him, who seemed much pleased with it; and that if it was necessary, her Highness would present a petition to the Governor General in Council to grant him permission to come. Viewing this as a gracious interposition of divine Providence in his present difficulties, he immediately proceeded to Sirdhana, resting assured, from these declarations, that an application would be made to Government, and permission granted before his arrival. We now insert some extracts from the journal which he kept while travelling to this place; from which we shall see that situation and circumstances made little difference to him, his great object being always, and in all places, to make known the everlasting gospel to perishing men.

"December 22nd.—Left Serampore in the afternoon, after a very affectionate parting with our dear brethren: we were much affected. I considered it very probable, that I should not see them again in this world, which touched all the tender feelings of my heart. O that we may all meet together in a better place, where we shall enjoy the felicity of Christian friendship without interruption!

"Jan. 1, 1813.—Went out this morning to Nuwabgunje.* The people were preparing for the market, which was to be held there about noon. I made a remark or two on their prudent and diligent attention to the things of this life in their season, and preached to them till the market people began to come, and then many of them went to their merchandize, and made light of the message of mercy. In the evening, having arrived at Dawkoola, I proceeded to the market place, where I was soon surrounded with people, who almost forced me to preach, though our boats were gone on a great way ahead, and it was about sunset: here I read a tract, to which they were very attentive, and one poor man was very much affected, and some appeared struck with wonder to see him so moved. I continued preaching and reading to them till dark. Two men came with us to the boat, which had advanced two miles at least, and which we did not reach till late. Thus ended this day, the first of the year. May Jehovah command his blessing, even life for evermore!

"2nd.—Diarampore on the Ganges, at the mouth of the Jellinghy. Conversed with a few people. It is very encouraging to me to find that there is such a general report of the Saviour gone abroad. The visiting of the large assemblies at the holy places and fairs, and the plentiful distribution of tracts, have most eminently contributed to this desirable event: it should now be followed up by itinerant preaching, and the distribution of the word of God, for which we want both European and Native preachers, but the former especially.

"3rd.—Lord's day. Walked down to Budulpore Gunje, from which we lay about a kross distance. At the Gunge I

* On his journey he had preached at ten villages before he reached this place.

stood in an unoccupied open shop, and preached for about three hours to a great crowd composed of both Hindoos and Mussulmans. Their minds appear like water, which is moved for the moment by a stroke, but soon acquires its dead level again.

"5th.—Bhogwangola. Reached this place this evening. Our progress has been impeded by the shoals and a strong head wind. No preaching to-day. I am like a fish out of water, without this work. O that I were more worthy of it!

"7th.—Went out into the Golas, or storehouses, where I was soon recognized by a respectable merchant, with whom I began to discourse; numbers soon came round, and formed a good congregation. As I stood preaching, a European, who superintended the customs, came and heard for a good while. I attended him to his house, and had much conversation with him on various subjects, but especially on religion. I could perceive that he took the name of God in vain, though the poor man strove to restrain himself before me. O that his fear of God were as manifest as his fear of man! Preached in the afternoon to a large congregation of the Gola people till dark. Many of the merchants and the poor labourers and boat people, heard with great attention. Truth evidently gained the victory, so far as present acknowledgments and convictions were concerned. O that the final salvation of sinners may be the blessed consequence!

"8th.—Bhogwangola. Detained here by the absence of the boat people, but well employed. After breakfast went out to the furthermost part of this place, which is two miles from our boats: here they in general heard attentively, and assented to the testimony given. Some appeared near the kingdom of God, by their relish for the truth. Went out after dinner, and continued preaching and conversing till sunset.

"Bhogwangola is an immensely large place, raised up here in a few weeks on the banks of the river, which remains no longer than about July, when the river opens, and the people decamp to their different places of abode. It is in my opinion an eminent place for a missionary: I would choose it in preference to any I know. What an opportunity of distributing

tracts and preaching the gospel, in both Hindoostanee and Bengalee.

"14th.—After preaching the gospel to large and attentive congregations on our way, we reached Goamalty to-day about one o'clock, where we were affectionately received by Mr. Ellerton.* Here we remained the next three days, enjoying the pleasures of friendship, and sent our boats on to a ghaut, where we met them on Monday morning.

"20th.—Made considerable progress to-day by the mountains. I conversed with a few Brahmuns, who are going as far as Benares on a pilgrimage. We are now entering Hindoostan, and have left the Bengalee language entirely.

"23rd.—Near Bhogulpore. The river has taken a turn unfavourable to this place, on which account we shall be necessitated to leave it at some distance. As I was walking out this morning, I came to a gunje, in which there was a considerable number of people, and preached to them. They appeared much struck, I suppose, with the novelty of the thing, and were very attentive; and when I engaged in prayer, they were very silent and serious. I found from them, that the news of the holy book had reached them from a place where I preached, both as I went to Agra and as I returned.

"27th.—Stopped a few hours at Monghyr, this morning, where I was fully employed in preaching to many, who were very attentive and very eager. It gratified me to find that some of them understood the design of the death of Christ, and explained it to one another very pertinently. I like the people much in these parts, especially at Monghyr, and would recommend it as a very important place for a missionary station. I should like to settle here, if it were the will of God. I have seldom seen people so eager for books as these people were, both to-day and when I preached to them two years ago. It is a fine part of the country for itinerating, being the high road, in which multitudes of travellers are constantly to be met with; and under the trees by the road side are most pleasant places for preaching.

* This good man, after having contributed in a variety of ways to the missionary cause, by his valuable writings in Bengalee, and by his steady exertions at Goamalty, died at Calcutta in the year 1820.

"29th.—Beyond Akbarpore. The westerly wind set in stronger to-day than yesterday, and obliged us to lie by very early. At the ghaut I preached for some hours to a good congregation, composed of boatmen and persons who were waiting to cross the river. They were very attentive, and very desirous of getting books: many were given to them, which they received with gladness. I still find the Hindoos very teachable, and love to preach to them the gospel of salvation.

"31st.—Lord's day. Went out this morning after breakfast, and preached to a pretty good congregation at Sikaree Choke, by the side of the high road. From this place I proceeded to Chontamonee Choke, and seeing the head men of the village sitting down under a shed at their door, I went to them, and being received courteously, sat down and discoursed with them, and read, and explained, and applied many parts of the gospel of Matthew, with which they appeared very much gratified. Many people came together, and heard the word with gladness.—Proceeded about a mile onward to a large town, called Mookea, where on our arrival we found the river side covered with multitudes of people, who were assembled from the country round to bathe in Gunga the next day, on which they expected an eclipse of the sun. The river side was covered with tents for nearly two miles. Bathing in this river, and giving presents at the time of an eclipse, are esteemed great holiness. I got out of the boat as soon as possible, and began to deliver my message to them. Multitudes quickly crowded together, and I continued fully engaged amongst them till dark: all behaved with much civility, and many were very attentive to what was spoken.

"Feb. 13th.—Having been detained at Digah with our kind friends for several days, our progress has been retarded. We are now near Berowly. Here are a number of Bengalees, who are on the way to Benares. One old Brahmun is going under the idea of never returning. If a Brahmun dies at this place, it is accounted a great favour; and it is said, that he will have the honour of becoming an object of worship hereafter. This delusion takes many from their homes to reside here among strangers, waiting for death, and their consequent beatification.

"14th.—Stopped at Berowly, and preached. The congregation, though small at first, increased exceedingly from the town and from the high way, far beyond all my expectation.

"16th.—Gazeepore. Discomposed and out of my element, by having deen kept out of the work all this day.

"17th. —At a ghaut I had some conversation with a few who were at their devotions; they seemed shy of me at first; but when they found that I knew something of their language and customs, they became familiar, and heard attentively.

"19th.—Gungapore. I had to-day a merciful escape from injury, if not from death. As I was standing out on the front of the boat, the sail dropped down, and the thick end of a heavy bamboo very narrowly missed my head, and the sail broke the blow from my right arm. O thou Preserver of men, make me mindful of thy mercies at all times!

"20th.—Passed by the city of Benares, the throne and high place of Satan. As we went on before our boat, we came to a place where we saw some memorials of murder, one of which had been quite recently made. On inquiry, I found that a poor young woman was immolated within the last fortnight. I conversed with some respecting the sin of this Satanic custom: at first they began to excuse it, but soon confessed the truth of what I said. This discourse brought me to the book in my hand, which I introduced by giving them an abstract of the history of Jesus, and then read the beatitudes and explained them.

"21st. Lord's day.—Ramnugur. Here I preached to a large congregation of Hindoos and Mussulmans: they appeared exceedingly pleased with the word: I read and enlarged on several parts of Matthew's gospel. After standing a long time, they asked me to sit down within; and here under a shed I was employed for a long time, when a great man sent for me, desiring to see me. I found him sitting in an upper room. I saw enough in his manners to disgust me, and to excite great pity: I said in my heart, How much better is the poor labourer's condition than this man's! On my return, I met with some poor householders, and on their idol's place sat down and conversed with them, and read to them some parts of the word of God: after this I sat down amongst some Mahrattas, who in

their discourse made mention of a Zumindar, to whom Captain Moxon at Nagpore gave a New Testament. I was glad to hear of this by the way.—One poor old man, in the former part of my preaching this afternoon, came and fell down at my feet, and it was with difficulty I restrained him from worshiping me: he appeared overwhelmed with astonishment. Another man, a blacksmith, stood by all the while, and heard the word with great eagerness, and took a book; and afterwards went and fetched a small lock, which he insisted on my taking to keep for his sake.

"23rd.—Had to encounter a very strong westerly wind today; this, together with the delay which the boat people made at Chunar yesterday to provide necessaries, has hindered us greatly. Felt my conscience reprove me for not having gone out while the boats were delayed, to preach to the people who were near.

"24th.—Went out to a small village to-day, where I met with a Brahmun, who wanted a Sunscrit New Testament, and would not take a gospel in the common language.

"28th.—Bamapore. In the afternoon, a small boat on which were three Bengalee Brahmuns, came over to us, and asked leave to accompany us for their own safety, they being much afraid of the people in these parts. They afterwards formed a part of my congregation.

"March 4th.—Allahabad. This is called Priyag by the Hindoos. It is the confluence of the Gunga and the Jumna, in which to bathe, to die, to drown, and to be drowned, are acts of superlative holiness! In January and February, there are immense crowds assembled; and this year appears to have exceeded all former years in multitudes, there being an eclipse of the sun, at which time to bathe in these conjoined waters secures happiness and glory for many births, according to the ideas of these poor deluded creatures. Many drown themselves, or are drowned in the midst of this stream: they are taken out into the stream on a platform on two boats, with two *koolsees* full of earth bound to their neck, and then the boats part, and leave the poor deluded creatures to their fate. O horrid superstition!

"7th.—Lord's day. Ramchowra, near Singhore. Went out to the brick ghaut, which has been raised by the holiness of some rich man, and here I was surprised and pleased to find some women reading the Ramayun. I stood and conversed with them, or rather preached to those who came round, till breakfast. They were very attentive: afterwards I went out again, and found several persons waiting to hear the word, with whom I was engaged in preaching and discoursing till about noon. Here I found a blind Byraggee, who had heard something respecting this new way in Bengal, from two gentlemen who preached at Jungeepore. In the afternoon I found a pleasant looking elderly Brahmun waiting to hear the word: several others came round, and the Brahmun especially heard with gladness, and remained fixed by my side till dark, and appeared unwilling to part.

"10th.—Stopped to-day at Bandeepore. Under a tree by the side of the river, I took my seat, and began to converse respecting religion. After this I read several parts of Matthew's gospel, some of our Lord's sermon on the mount, some of the narratives, some of his miracles, &c. and compared these with their own shastras; many heard with great attention, and took books.

"14th.—Lord's day. Betowra. Went out this morning, and found some people waiting to hear: by them I was conducted to the middle of the town, where at a door I was accommodated with a seat, and surrounded with many people, to whom I delivered my message, which they heard with commendable attention. These were chiefly Brahmuns, most of whom could read, and some of them were somewhat learned in the shastras. I was engaged amongst them for a long time, reading suitable portions of the gospel respecting our Saviour's miracles and doctrines.

"21st.—Lord's day. Cawnpore. Preached in English in the morning and evening. Some of the merchants attended, and appeared to hear with attention. I hope that I was enabled to deal faithfully with them, and they did not seem offended. One person was much affected, but there is great reason to fear that the deceitfulness of riches and the cares of this world will prevail.

"28th.—Nowbutgunje. Perceiving a number of people at the river side, who were come for water to carry to an idol, I went out, and began to discourse with them on the folly and sin of their conduct. Many came round and heard with great attention. One respectable Brahmun spread a cloth for me, on which I sat for about four hours, reading select parts of the gospel. When the sun was getting low, I went out again, and found some waiting to conduct me to the town. I went and stopped under a tree, and addressed a large congregation, and prayed. They were very serious, and begged of me to call on them at some future period.

"April 4th.—Tried to reach a large town, which was to appearance but a little before us; but the river proved shallow and crooked, and the wind arose, and prevented my purpose. I felt discouraged, yet found it my duty to be submissive to the will of God. I feel my spirit somewhat humbled within me: I know that there is not an unworthier than I engaged in this great work.

"5th.—Bhojepore. Came to a large image of Seeb, with a heap of broken idols round it, which were broken to pieces by the Mussulmans in former times. This furnished a subject for discourse. Many people came round, who heard with great attention. I was engaged amongst them till late by moonlight.

"6th.—Near Furuckabad. Received letters from several friends to-day: some of them contain refreshing intelligence, but not having received a letter from Mr. D. has perplexed us very much. I begin to feel it a doubtful matter, whether Sirdhana is to be our residence. O that the Lord may guide my ways! I have expected trials; may all-sufficient grace be granted to bear them as I ought.

"8th.—Arrived and called on Mr. B. who received us very kindly, and entertained us hospitably. Blessed be God for a refreshment by the way.

"9th.—After advising with friends, I moved into an empty bungalow, that I may wait and see what the Lord will do. Had much trouble in unloading the boat.

"10th.—Began to write to Mr. D. from whom a letter

came to hand before I had done, which opened the way clear for Sirdhana. A guard is coming, for which I shall wait.

"11th.—Preached from Luke xvii. to fourteen persons, and had a pleasing opportunity. O that the Holy Spirit may work amongst them the work of God!"

Whilst remaining at Furuckabad, he sent the following letter to Serampore, which records the goodness of God in removing his fears, and opening the way for him to pursue his journey.

Furuckabad, April 7, 1813.

"Through the conduct of a gracious Providence, we are brought here in safety. On account of the prevalence of the westerly winds, we have had a tedious journey from Cawnpore. It has taken us three or four days to perform one day's journey in fair weather. We saw this place on Monday morning, and have not reached it yet, which is four days. Yesterday and to-day we have lived in the midst of a shower of sand, which has been very uncomfortable.

"I found the natives very attentive to the word all the way up from Allahabad; and if it be the divine will, I shall rejoice to settle nearer them than Sirdhana is. But I will wait for Him 'who now hideth himself,' and look up to him in confidence, that he may direct my ways, and lead me whither he pleaseth for the completion of his design in all.

"April 17th.—Thus far you will perceive that I had written before yours came to hand. From the first ten minutes after I set my foot within Furuckabad to the present moment, the Lord has kept me in full employ in his blessed work. There are a few souls, to whom I hope our stay here will be a real blessing. We are delayed in most auspicious circumstances. Not having received a letter from Mr. D. I moved into a bungalow, intending to write to him hence, and wait his reply. While I sat writing to him, his reply came to hand. He was then up at Hurdwar, which was the occasion of the delay. He writes in a very friendly manner, and informs me that he had sent off an express to send a guard to conduct me hence, for which he said I had better wait. He has written to Government for permission, and doubts not but it will be

granted. He wishes me to make haste up to take shelter from the hot winds, and expresses his great satisfaction in the hope of our speedy arrival at Sirdhana. Our track will lie near Agra, and we shall call there to see those whom we love, and amongst whom we laboured. Our dear friends there will lay a dawk for us, consisting of elephants, horses, &c. to convey us thither, and to conduct us to Coel. Our stay will be very short. The season requires that we should press on with all possible despatch. The guard, consisting of seven sipahees, is arrived. At this place there are many people who seem desirous of hearing the word of God. Yesterday upwards of twenty attended both morning and evening, and here are a few that appear prepared to receive it. Should I be well settled at Sirdhana, I shall have a delightful circuit to go round three or four times in the year, preaching the gospel of salvation to Europeans and their children, and to the natives; and I hope to see, indeed I see it in part already, friends raised up at each station to help forward in a godly sort."

After this delay, which afforded him an opportunity of preaching many times to both Europeans and natives, he proceeded on his journey, which he has thus briefly described.

"Left Furuckabad on the 20th, and proceeded for Agra. Reached Mainpore on the 22nd, and Gerowl on the 23rd, where we found a tent pitched for us, and every convenience sent by our dearly beloved friends, Mrs. Grant and Mr. and Mrs. Wright, from Agra. Remained here the whole day, and in the evening proceeded on an elephant to Secorabad, where we found a buggy and a horse to take us on to Ferozadad, at which place we arrived about four in the morning. Here we found another horse waiting for us, by the help of which we proceeded to Oomedpore, which is about 14 miles from Agra. We were here disappointed in not finding the palanquins come up, and despatched a man to forward them, as no conveyence could be procured at this place. In the mean time, God manifested his care of us. The Daroga came and showed us much kindness, accommodated us with every convenience, and prepared for us a good dinner, which we ate as Adam and Eve ate theirs. In the evening the palanquins arrived, and we proceeded. I never was happier in all my life; my heart

overflowed with gratitude. About half after nine o'clock we reached our beloved friends, and were welcomed with every affectionate regard. Here we staid till the 29th, in the midst of beloved friends and the fragrance of friendship. How gracious has our God been to us in all things, but especially in his mercy to our beloved friends. We sat down with our brethren and sisters at the Lord's table, and found it a refreshing time. On the 29th, in the night, we proceeded on a long march, and reached Sarsnee the next day, where we were accommodated with a tent. In the evening Mr. C. a European sent me an invitation, and I went and spent the evening with him. He is a young man, and appears to have thoughts about religion. On the 30th we proceeded to Coel, where we staid the whole day. Proceeded in the night to Somna, where we arrived in the morning, and here we staid this day and the next, it being the Sabbath. Went into the town, and preached to a number of people in the morning, and in the evening preached to our people, who formed a good congregation. My hearers were not so attentive as they are in general. Here I preached to a number of poor refugees, who were lying about almost famished, having fled from famine and war in the Joypore and Malwa districts. We administered something to their necessities: poor creatures! they were in a pitiable state. On the 3rd of May we proceeded to Koorjah, where we met with Mr. C's horses. Here I was engaged all the day long in preaching, excepting what was necessary for the refreshment of the body. Multitudes of Hindoos came to hear, and heard with great approbation. This was a refreshing day indeed. On the 4th, Mr. C. proceeded towards Delhi, and we came on to Mala Ghur, where I had much discourse with the people respecting religion. On the 5th we proceeded to Galowty, where I conversed with some Mussulmans. We then went on to Happer, where we arrived in the evening.

"On the 6th we went on to Kirkowda, and in the evening reached Meerut, where we were kindly entertained by friends, who were prepared to receive us, and had sent a letter to meet us with an invitation. How gracious is our God to us! Remained here on the 7th, and on the 8th proceeded to Sirdhana, where we had the honour of being introduced to her

Highness the Begum, and met with a very favourable reception. What shall we render to the Lord for all his benefits? O that we may here find a settled rest in the work of the Lord! May our coming here be for the salvation of souls! Blessed God, now perform thy pleasure, and let thy wondrous mercy be made known! Thus closes a journey, which has shewn much of the goodness of our God to us. How many friends have been raised up for us, of whom we had no previous knowledge, and how great has been their affection towards us! No season in all my life is comparable with this."

Part of the preceding extracts were published in the Baptist Magazine for August 1814, and the whole journal commended in these words:—"The whole of Mr. Chamberlain's journal affords satisfactory evidence of the devotedness of heart which he feels to the cause of Christ; and also that the fears which some of our legislators expressed, lest such addresses should rouse the Hindoos to wrath, were entirely groundless."

Two letters which he wrote soon after his arrival, describe his reception and prospects of usefulness at Sirdhana.

Sirdhana, May 9, 1813.

"Through the good hand of our God upon us, we arrived in safety at this place yesterday morning. Ebenezer! Come magnify the Lord with us, let us exalt his name together. We met with a very favourable reception. Mr. D. introduced us to her Highness the Begum, who received us with every mark of respect. I felt a little awkward at first, but soon found myself at liberty, and entered into conversation with her Highness in the Hindoostanee, respecting the progress of religion in the world, the circulation of the holy Scriptures, and other things, with which she seemed much pleased. We had the honour of breakfasting and dining with her.

"We are now residing in a tent; but a very spacious bungalow is preparing for us, and every other convenience in a very commodious situation, within ten minutes easy walk of the Begum's palace, and at one side of her camp, which I suppose must contain two or three thousand troops, besides many others attached to her Highness's establishment. Persons of all casts and of several nations are here, some of whom

we may hope will attend the preaching of the word, when it is established; and at first, probably, many will attend, attracted by the novelty of the thing. The town is at a small distance, where we may by degrees establish preaching and schools. God will shew us what we are to do. Pray for us, that we may be prepared for the work, whatever it may be. But what am I to do without some one to help me? This is a most favourable situation for the north west of Hindoostan. From this place a correspondence may be opened with the Punjab, Shreenugur, and Cashmeer. Runjeet Singh, the Shikh Raja, has expressed a desire to have a teacher for his children; and Mr. O. who has held a correspondence on the subject, says, that there is no doubt but he would protect a missionary to the utmost, who would go and voluntarily offer his services for the instruction of the young princes.

"We have had a pleasant journey by land. At Agra our dear friends and we were mutually revived. Indeed from the day I arrived at Furuckabad my cup has been overflowing. Nothing could exceed the kindness and love of our dear Agra friends, Brother Peacock was greatly cheered by the arrival of brother M'Intosh. The Rev. D. Corrie received us very heartily. On the way we travelled by night. I preached to the natives at several places, who were in general very attentive. It is a painful circumstance that I have not a copy of the Scriptures in any of the languages of this country to present to her Highness. Nothing would have pleased her more than a copy of Sebastiani's Gospels in Persian. Mr. Martyn's Gospel of St. Matthew has been presented to her by Major Sherwood! I shall want as many of Martyn's Gospels and Sebastiani's as you can send, five more Arabic Bibles, or ten, if you can spare them, and forty or fifty of your Hindee Gospels."

May 28, 1813.

"In the long journey from Serampore to this place, you will suppose that the word of God was declared to many people in many places. Indeed it was on the whole a delightful journey to my soul. When I have plenty of preaching, my body and soul both live and are invigorated. On our way

hither we left the Ganges at Furuckabad, and crossed over the Doab to Agra, where we had a refreshing interview with our brethren and sisters, and our dear friends there. Mr. C. the chaplain is a very pious man, and possesses the heart of a missionary. Indeed from Furuckabad to Sirdhana was a most delightful journey by land, and attended with so many mercies, that I hope I shall never forget the goodness of our divine Master displayed to us therein. I began to fear, as my cup was kept overflowing so long, that I should meet with a sad reverse,—that I should be brought from the mount Delectable into the Valley of Humiliation: and so it may be. However, be it as it may, I will praise my Master for all that is past, and trust him for all that is to come. I can readily conceive I shall have my trials here also. They await me in every place. May the presence of the Angel of the covenant never forsake me, and I will not fear. Only let the name of the Lord be glorified.

"We arrived here the 8th of this month, and met with a very favourable reception from her Highness the Begum and Mr. D. with whom we partook of a breakfast. Here part of my time is taken up in the education of Mr. D.'s son. He is about five years old, and is constantly with the Begum, who is very fond of him.

"A very spacious Bungalow is building for us, which, when finished, will be a very convenient place, which will not be, I fear, before September next. When we get into it, I expect we shall have a school for the children of Europeans. I hope to see the light shine in the midst of the darkness and gloom, in which the people are here enveloped. All India does not afford a darker place. The Roman Catholics are an ignorant, superstitious, and debased people. Here is an Italian Capuchin priest, a man who bears but a very moderate character. He has forbidden the people to attend with us, and has threatened them with excommunication, if they ever dare to transgress. None of the men like him, but he has influence over the women, who in idolatry have always borne the sway, and still continue to do so. Hence they keep apart from us. I hope, however, to see the light introduced amongst them. I find the Hindoos much as in all other places, very willing to

hear the word; and several have paid me a visit to enquire concerning the kingdom of God. I speak to them in their own dialect, which pleases them much: I wish the Scriptures were printed in pure Hinduwee, and shall endeavour to prosecute this object as long as I live. I have a pundit in my employ, carrying on the translation begun at Agra, and, in the course of the year, hope to see the New Testament nearly finished. The worst is, that I am here so far from the press, and I fear we shall not be able to get one up. I am now obliged to turn my attention to the Mussulmanee language, as I am situated so near the court; but my mind reluctantly fixes on it. I love the Hindoos, and would willingly spend and be spent for them. I hope that my coming hither will open the way for one more qualified than I am to take the charge of the school. I long to be wholly employed in preaching the gospel of salvation to the perishing heathen; and not to them only, but to my own countrymen, and their offspring also. If I had liberty, I have a grand circuit before me, in the compassing of which I should meet with abundant employ; but I am not to choose for myself."

His next letters exhibit him to our view as fully employed in the various departments of teaching, preaching, and translating the sacred Scriptures. In order to make him his own historian as much as possible, we shall insert these according to the order of time in which they were written. Most of them were addressed to the brethren at Serampore; some of them to his friend Mrs. Grant at Agra, as will be perceived by their contents.

Sirdhana, June 5, 1813.

"We are, through the kindness of our heavenly Father, as well as we can expect at this season. When the rains commence, we hope to have a material change for the better. The hot winds have failed this year, and the atmosphere is like a heated oven. I am about to translate the Ten Commandments and Dr. Watts's Catechism. I went into the town one morning, and preached to a large congregation of Hindoos, since which time they appear very friendly. Several times a

number have called to see me, and have heard the word of God. Many of the Ten Commandments, which I put into the Brij-Bhasha, have been read by them, and though at such a distance from Brindabun, the people understand it well. A few days ago, I was very agreeably surprised by the arrival of my pundit, whom I employed at Agra. He and I have applied again to the translation. He is translating the Acts, and we both unite in revising Matthew, which I hope will become pretty passable for a first attempt. Since my pundit came, I have met with an excellent writer, which is a very great acquisition. Indeed the man is hopeful in other respects. He seems to wish for instruction, and pleases himself with the idea of becoming a Christian. I hope that he will prove sincere. He has some acquaintance with the Joypore and Punjabee languages, and may be made of great use in the cause of God.

"Two or three attend English worship once, and mostly twice a-day; and on Sabbath days at present our congregation is increased by one or two others, who came from Meerut. As soon as we get settled, I hope to set up a Benevolent Institution here for the children of Europeans. I have now around me some of the poor children, whom I hope to see in a way of instruction in a little time.

June 11, 1813.

"I felt much on leaving you, and had it been the will of my divine Master, I would have gladly remained with you at Agra for the furtherance of your faith, and knowledge in the things pertaining to the kingdom of God. But in all things his will is best. He has placed me in another station, and has displayed much of his goodness and loving kindness in bringing me hither; and now I hope that he will continue to shew his mercy to me in this place also, as he has done in all others, whither his providence has led me and placed me hitherto. My young pupil is going on very well, considering the circumstances in which he is amongst the Begum's household. I am much pleased with him. I breakfast with her Highness every morning, Sabbaths excepted. The Begum's officers are nearly all the sons of Europeans, who know no English, and are too

proud to attend on Hindoostanee worship; besides, they are Roman Catholics, with a few exceptions. One of the Europeans has been under convictions for nearly two years, which were occasioned by his finding a work in an unaccountable manner among his books, which on reading alarmed him much. Whether his convictions are real or not, I cannot tell. He attends regularly at seasons of worship, which looks well. Our bungalow is getting on very expeditiously, and we hope to see it in part covered in shortly. I am not able to go out among the natives as I wish, because of the hot weather; but many of the Hindoos have been to inquire concerning the 'new way,' of which they have heard a little from my preaching amongst them, and distributing a few of the Ten Commandments. Wherever I find Hindoos, I am at home with them, and love to preach to them the word of salvation. They are in general more hopeful than Mussulmans, or Roman Catholics. Grace can conquer them all with equal ease.

"I can sympathize with you in your exercise of mind, which I hope will be beneficial to you in the end. Dark and cloudy days are not more necessary in the natural world than trials in the spiritual. We must not expect to be carried to heaven on beds of roses, nor to have sunshine all the way thither. It is sufficient that *there* is 'everlasting light,' and *there* 'the days of mourning are ended.' Afflictions both of body and mind are useful to the Christian; since tribulation worketh patience, and patience experience, and experience hope."

June 23, 1813.

"I attend on my pupil every morning, for three or four hours, and the rest of the day I have for the school and other engagements. I bless God for abundant employ; I am now very busy in preparing the translations of the Ten Commandments, Catechisms, &c. into the Hindoostanee for the Roman Catholics here. I am also revising Matthew's Gospel, and preparing it for the press; it will be ready in about another month, if health be continued: this is a work in which I experience much pleasure; my heart is much engaged in it. I have begun to establish schools, one at my house, containing six or seven Roman Catholic children, who are very promising

sharp boys; another is begun in the town among the Hindoos: fourteen boys attended a day or two ago, and many more are expected. I have adopted Mrs. Sherwood's plan, which is, to give the schoolmaster four rupees a month, and two annas for every regular scholar. This encourages them to look out for scholars, for the more scholars the more pay. I hope to see something like the Benevolent Institution established at Sirdhana, to instruct the sons of Europeans and Roman Catholics in English and the country languages.

"The success that attends the work in Bengal encourages me much. Glory be to God!

"I have inquired respecting the Hill people, but have not yet met with any thing very satisfactory: should I live till next February, I shall probably attend her Highness to Hurdwar, where multitudes of those people assemble, from whom I hope to be able to gain much information. Multitudes of the Shikhs attend there. I hope you will send me a supply of Punjabee Testaments to distribute amongst them. Do let me have a few copies of the Scriptures well bound, to present to some of the princes in these parts, especially to the Joypore Rajah and Runjeet Singh. I have not yet had either the Sunscrit or Bengalee Pentateuch for myself; do let me have a copy of all that issues from the press. I shall think of you when I visit the country, and go amongst shrubs and trees, birds and beasts, and shall, if possible, send a man to the hills to collect seeds, &c. It is probable that I shall be required to accompany her Highness to Delhi in the cold weather, if our lives are spared, when I shall have an opportunity of preaching there, I hope, and of doing something for the furtherance of the gospel: some parts of the word of God have already been sent there.

"Our bungalow is covering in; and when it is finished, we expect that we shall have many applications for us to take children for instruction. What can we do? we cannot refuse them, and without help how can we take them? This also I must commit unto the Lord; but if you can send help, do send it to further the cause here.

"We have had a very sultry dry season till within this hour, in which we have been relieved by a refreshing shower, and are as though we had passed into another climate. Blessed be God, I hope now to feel new vigour for the work.

"The women here are kept within the purdah in the Mussulman fashion, which is a great hinderance to their instruction. I hope to be able to reach some of them by degrees, on account of my being what is called a padree. I have had much discourse with three or four of the women, whom I found full as well informed as I expected. Last Friday I had an attack of a very violent fever; but through mercy I was so recovered as to go through the work of yesterday with comparative ease, and I was engaged more or less the whole day. I have great hopes of my writer, and a very poor old man, whom God has brought to hear the word of life. He hears with great gladness; and he and my writer are engaged every day at the bazar. A number of people sit by them noon and night to hear the Scriptures read, and they bring several to hear. If my writer be a true convert, he will be to all appearance an excellent preacher.

"My Hindoo school contains 12 or 14 boys; but it is out of my sight, and does not go on well. In my school at home there are seven Roman Catholic children, one Hindoo and one Mussulman, who attend very regularly, and are making great progress for the time. This affords me great pleasure: I hope that it will increase by degrees, and stand firm. On the Lord's day it is very gratifying to see these boys come in clean dresses to school, and to hear them repeat their catechism and hymns, and try to sing. Our Hindoostanee worship begins to shoot up from under ground. A few besides the servants come to hear the word. My writer is very zealous in reading the Scriptures to the people in the gunje where he lodges, and has many people to hear him. He is a very hopeful man, and you would be surprised to see our old pundit now, he is so much changed for the better. He reads the Scriptures to a blind man in the city, who comes frequently to hear the word of God, and appears to receive it with great delight. The poor old man wants to be made a disciple, and much wishes to be baptized. In many things he appears childish; but he holds fast to this, that Jesus is the Son of God, who gave his life in the stead of sinners, and that he has forsaken every other hope and refuge, and has fastened on him alone. What can we say to these things? If God sees it

proper to bring such, shall we not receive them? If he bring the childish, the blind, and the lame into the house, shall we turn them out of it? Nay, shall we not give glory to the grace of God, taking them by the hand, and leading them to the gates of heaven? Most assuredly! No flesh shall glory in his presence; God will be all and in all, and confound our lofty thoughts."

Sirdhana, August 30, 1813.

"Your very affectionate letter came to hand yesterday. I can assure you that it revived us much. With respect to your journey, what can I say? I hope that our heavenly Father has directed you to undertake it for some good end, and shall daily pray that it may be prosperous,—that the good will of Him who dwelt in the bush may never cease to be with you by night and by day. We are nevertheless considerably affected by your leaving Agra to go so far from us. We feel it a great trial, as our hopes of seeing you are now put far distant. On your return into these climes, I trust that we shall be more one than we have been, and unite more cordially and with greater felicity in promoting the kingdom of Christ. We shall have a grand work before us. All this part of Hindoostan is our field of operation: you a few at Agra, and we fewer at Sirdhana, shall have our posts to maintain, and to bear a testimony to the 'truth as it is in Jesus.' I have been composing a small tract, which I call the 'Gospel Messenger,' for distribution in Hindoostan among the Hindoos. I have sent it off by dawk to-day, and I hope that it will be printed and prepared ready for you to give away on your way up. You must stir up the brethren to do it, and bring 1,000 up with you, for this part of India must be enlightened. In my post I am making preparations for more vigorous operations, which I trust will not be in vain. We hope to get the New Testament into the Hindee language in about six months more, and some other catechisms, and tracts, and hymns. I have my hands full, and only feel my heart deficient in this work. Pray for me, that my heart may not backslide, but that it may stand firm, and be more and more zealously affected in this good work."

Sirdhana, October 6, 1813.*

"I am here most of the morning engaged with my charge; and the rest of the day and the evening, I have to attend to the education of two scholars at home, and the translation of the Scriptures into the Hindee language, in which I have great delight. This work is slow in its progress, but I hope by the close of the year to complete the New Testament, as far as the Romans. I have two or three native schools for the instruction of children; but in other respects things here wear no very promising aspect. There are a great number of Roman Catholics, who will not hear the word of God, but appear more blinded by bigotry than the Hindoos, accounting it a sin to read the Scriptures. Two of our countrymen constantly attend worship, and one appears in a very hopeful way: the son of an Englishman seems to have left the Roman Catholics, and reads the Scriptures diligently; and one of my servants, a Hindoo writer, declares himself a Christian; whence you will perceive, that even here some gleanings of hope appear to encourage me. At Agra, I trust that our labour was not in vain: one family has been gradually and mercifully brought out of darkness into marvellous light, and one soldier has been baptized there, from whom I lately had a letter, informing me, that he and a few more frequently meet together for social worship. At Cutwa, a few were gathered in while I was there, after much labouring and waiting; and I have the pleasure to hear that the work goes on there. Hence you will perceive, that, for a pioneer, I was not left destitute. O that my heart were suitably impressed with a sense of the grace and goodness of the Lord towards me! Pray for me, that my heart and hands may not fail in the work of the Lord. Consider that I am in the region of the shadow of death, and am daily breathing pestilential air; and if mighty grace do not preserve me, how can I live here?"

October 16, 1813.

"Purumanunda affords much pleasure and hope: he is a very diligent young man, and hitherto bears reproach for

* This letter was addressed to Mr. Tyso, now pastor of the Baptist Church at Wallingford, formerly Mr. C.'s fellow student.

Christ's sake well. My pundit is remarkably changed, but I fear not converted. One European constantly attends worship morning and evening, and I trust that he is a vessel of mercy preparing for glory."

Sirdhana, November 16, 1813.

"From these regions of the shadow of death I have little to send to you that is encouraging; though in some respects things now wear a reviving aspect. Two Roman Catholics attend with us at worship, and a number of the Zumindars, who are here on business, come to hear the word. About twelve persons have been with me to-day. They come from a distance; so that when they return, they will take the news to their families and friends."

Sirdhana, November 30, 1813.

"Things have lately revived among us. Many have been to hear the word; some books have been given away; a new school has been established, which contains 20 children or more; and two or three are on the inquiry respecting the truth of the religion of Jesus. I am much engaged from morning till night at home, and have no leisure to go out amongst the people: but my Hindoo writer is constantly engaged in the evening in reading to the people the word of God. Whether he is converted or not, I cannot say; but I wait to see what God will make him appear to be. Two of the country Christians constantly come to worship, and I hope that another will forthwith attend. One of these men can read very well, and he is much employed in reading to his family; but the Roman Catholics despise him on this account, and will not go near him now: however, we hope that they will not always remain in this manner, under the power of prejudice. In the wars of Mansoul, Prejudice will some day get his wounds, and be disabled from preventing good, and doing mischief."

Sirdhana, Dec. 10, 1813.

"I shall rejoice to see the New Testament printed in the Brij-Bhasha; and I hope that you will be able to carry on the

work, when you do begin it, with spirit. However, no greater haste than good speed. I have proceeded in the translation to the 27th chapter of the Acts, where I am beset with difficulties not easily to be surmounted. I hope to be helped through by Him whose work it is: I find great delight in it as I proceed. I have finished John's Gospel and Epistles, and propose to go on to the end of the Revelation. This I do two evenings in the week, when my writer attends to write it from my mouth: he is a very expert hand. He is also a very hopeful man, and affords me much satisfaction and encouragement. He appears delighted with the idea of becoming a Christian.

"A Mussulman Fakeer has lately attended, who appears to be prepared for the kingdom of God. Another Mussulman is with us on inquiry, who is reading the Pentateuch in Arabic, and the Persian New Testament. He is wonderfully altered in appearance. One or two of our countrymen appear serious. Three schools contain about forty children, and Mr. D. has begun one amongst the Roman Catholics, in which there are seven boys now; and more will come, it is to be expected, as prejudice gives way. These are small things, I grant; but they are the greatest our station at present affords: but small as they are, I trust that you will unite with me in giving thanks to the Father of mercies for them. We have lately had an agreeable visit from Abdul-Museeh, who is with Mr. Corrie, at Agra. Mr. D. introduced him to her Highness the Begum, and he had the honour of breakfasting with her twice. He preached to the Roman Catholics twice in the fort. I like him very much, and look with wonder and gratitude on the man, when I reflect whence he has been brought, and where he now is. God has blessed his labours, I have no doubt; and I pray that they may be more abundantly successful in that large city. He appears to have a true missionary spirit. I thank you for what you term your speculation. Things are approximating towards something grand and good, which is to take place, and bless this miserable world. I expect the next thirty years will produce great events.

"I hope to be able to procure a Sirinugur pundit at the Hurdwar fair, if not before; and when I go to Delhi, I shall

try to get a man from Joypore and Malwa. The Sirinugur country is in a miserable state, from all accounts. The slave-trade has almost depopulated the country. I wish you would make a grammar of the Hindee, in its various dialects.

"The weather here is now very cold. In the morning, before the sun rises, the ground is covered with frost as white as in Europe, and the water which stands in any vessel or confined place is covered with ice. Yesterday morning my servants brought a quantity to shew me, which was much thicker than a rupee. Twenty-five years ago, the Begum informs me, there was a very hard frost in these parts, in which the pools were frozen up, and the people and cattle suffered much from it.

"I feel my mind much out of its element. in not having any preaching campaigns. I know that it becomes me to occupy where I am, till Providence order it otherwise. I wish I were in a place where I could try the translation, and preach in the Brij-Bhasa; but for this I must wait. I hope to visit Agra, on the approach of the hot season; and then, if possible, I will visit Mutra and Brindabun with the word of life. Pray for us. Remember the outposts and pioneers."

Such is the detail of Mr. C.'s exertions till the close of 1813. He was now like a bird, unaccustomed to confinement, shut up in a cage, and longing to be at liberty, that he might expand the wings of zeal, breathe his native element, and fly through that vast expanse of darkness, declaring among the heathen the wonderful works of God, and the unsearchable riches of Christ. In this state, however, he continued to delight himself in the Lord, who soon gave unto him the desire of his heart. In January 1814, a prospect of engaging in some missionary campaigns, which he so earnestly desired, was opened to his view, as we learn from his next letter to Serampore.

Sirdhana, January 14, 1814.

"Yesterday we were surprised on the reception of a letter from Mrs. Grant, to find that Phebe* was on her way for

* His daughter-in-law.

Sirdhana. We have two boarders, and one on charity, all girls; and it is possible that we may have more before she arrives. Hence you see, we have something for her to do when she comes. As soon as I hear of her arrival at Agra, I shall get leave of absence to go and convey her hither, and on the way have a preaching campaign, for which I greatly long; I feel lost and lifeless without it. O brother! I hope that God will send me help in due time: my eyes are towards him for this. Had I a suitable colleague, what a field for itinerating I have around me! The Shikhs on the west, the Doab to the south, and Oude to the east, not to say the hills on the north. Agra and Delhi, Coel and Mynpore, Furuckabad and Meerut, Panniput and Kurnaul, and Hurdwar, all within reach. O Lord! the work is thine. Send help, for thy name's sake.

"Since I wrote to you last, things have rather revived at Sirdhana. I have great hope of Purumanunda, my head writer, and also of a Mussulman Fakeer. A Mussulman doctor is here employed in writing in the Persian character, and in reading the Scriptures. He reads the Arabic Bible excellently, and seems to delight in it: on which account I have hope of him also. Four of the Christians of this place constantly attend worship, two Roman Catholics, and two Protestants: one of them is a European, an officer in her Highness's service. These I hope to see in due time appear for the Lord, some of them at least. Purumanunda desires to be baptized. I never met with a person so much to my mind as Purumanunda is. He is willing to work, and works day and night. He attends soon after sunrise, goes away for two hours to eat, and then works again till sunset; after which, two evenings in the week, and more, he attends as my amanuensis in the translation. This evening he staid till between nine and ten o'clock, and wrote off from my mouth the eighth and part of the ninth chapters of the Revelations. His brother is in our employ, and is a very modest young man. In the market, Purumanunda is in constant employ; and, besides his writing, he superintends a Hindee school, in which are ten or twelve scholars; and this from his own choice. Mr. D. has one school, in which twelve or thirteen children are

instructed in Persian and Hindoostanee: mine of the same class contains the same number; and three Hindee shools contain about forty children. We have worship in Hindoostanee every morning, in which we sing sometimes Abdul Museeh's hymns, which are much approved of by the people here. Purumanunda has composed two or three, which we sing. It would afford me much pleasure to have a month's employ at Delhi. Already many parts of the word of God have been sent thither, and distributed: and Purumanunda is the first-fruits of that place. Abdul Museeh was born there, and the Mussulman who is reading the Scriptures with me now, has his family there. Who can tell? We may see a people arise in that large and wicked city, to be for a name and praise in the kingdom of grace. The Brahmuns related to Purumanunda have had an assembly relative to him, having heard of his determination to become a Christian. The old Fakeer, who is hearing the word, and appears hopeful, is a native of the Punjab. Thus you see, brother, God is gathering the outcasts together here. At worship this morning, we had one born at Cochin in the south, another at or near Surat, and one from the Punjab. You would be encouraged to see our small congregation every morning, containing about twenty boys and twelve men, and on the Sabbath one woman: most of the latter are volunteers, and some others now and then step in and hear. On Christmas day I presented to her Highness the Persian Gospels, in the name of the brethren at Serampore, with which she appeared to be pleased.

"17th.—Mr. D. has written to me to prepare for going to Delhi, as the Begum intends to go thither next week. Thus you perceive, that I am called to preach at the capital of Hindoostan. Purumanunda seems pleased with the prospect of visiting his friends, in order to relate to them what he has been brought to understand of the gospel. He has been with me this evening, expressing his desire to be baptized: possibly he will be baptized at Delhi, as at present we have no convenient place to baptize him here. He was first brought to think of things by the Gospel of Matthew, which I sent up to Delhi from Agra. What encouragement to send the word abroad!"

The above is not the only instance of success that attended the efforts of Mr. C. at Agra. In a letter to Mr. Fuller, written ten days after the preceding, he says:—"At Agra there appears to be a great work among the natives, under the joint ministry of Mr. Corrie and Abdul Museeh, a converted Mussulman. For a few weeks the latter paid us a visit here, and preached several times in a very pleasing manner. He is the fruit of dear Martyn's labours, who though dead, yet lives and speaks in this excellent man. One of those who have been christened, first heard the word of salvation from my mouth when I was at Agra. He called on me several times, and appeared hopeful. He is now stationed at Meerut."

The time was now come for Mr. C. to visit Delhi, once the metropolis of India. The particulars of his work in this large city were communicated in different letters to his wife during his absence, the substance of which is as follows:—

"Feb. 14th.—Purumanunda is very lively and active in disseminating the word of life, and seems to be filled with delight on account of his wife's being well disposed. Yesterday he was much engaged, and to-day the same. He brought with him two persons to hear to-day, with whom I was engaged most of the afternoon. They heard the word with great attention; many books have been given away already.

"16th.—The fire is kindling on Purumanunda, but he appears to bear it well, and is busily employed in dispersing abroad the word of God. Aleebukhs sends abroad some books every day, and some have entered the palace already: a man was sent from one of the princes to-day for a book; I feel quite encouraged respecting things here. O Lord, send now salvation!

"18th.—The prospect brightens. Purumanunda stands fast, through the gracious assistance of God's Spirit: he meets with new trials, but finds new support and fresh encouragement. His wife and sister, by his persuasion, laid aside their cast to-day, which is what has not been done in the city before since its foundation was laid. I do hope this dear man will be the means of the salvation of his household and of many others. He went to a Raja, who appeared pleased to hear

the word; but the day before yesterday, the Raja and his people turned upon him, and told him that he deserved to have scalding lead poured into his ears, and his tongue cut out. He implored on them a blessing, and left them. To-day he has been out with books and tracts, and conversing with many people. In the afternoon he took out Alleebukhs, who began to talk with the Mussulmans, as he was among the Hindoos: however, he got roughly used by a man, who gave him two or three blows, and tore his clothes, and threw dust on him, and gave him many curses. Purumanunda came to his assistance, and implored blessings on them, which calmed the tumult. Yesterday five people came to my house to hear and procure books, and to-day six, for the same purpose.

"20th. Many people came for books and to hear; all Mussulmans, one or two excepted. Purumanunda stands firm, and has worship in his house morning and evening. His gooroo is very angry with him, and all his friends seem forsaking him: he is constantly employed; yesterday he went out to read, and preached in two different places.

"22nd.—Yesterday we had a great many people, mostly Mussulmans, to hear and inquire for books: many have been to-day to hear. This morning I went out to a place called the Subjee Mundee, where I read the Gospel Messenger and preached to a great congregation: they were very attentive indeed; my heart rejoiced in the work. Purumanunda meets with fresh reliefs and attacks every day: to-day a number of Brahmuns turned him out of their company; he bears it well. The dizziness of my head is very bad. Colonel —— is arrived: I am in momentary expectation of being called to breakfast. Sent a couple of Bengalee Bibles to the Resident.

"25th.—To-day I have been fully engaged: many people came to hear; eight or ten books were given away. I shall write my journal in your letter, and, if I have leisure, copy it hereafter. Purumanunda stands fast, and is, I hope, firmly fixed on the Rock of ages. In the morning had some conversation with Colonel —— respecting the conversion of the heathen: he appears to be a very sensible, liberal minded man. Since dinner, I have been employed as usual: six Mussulmans and

three Hindoos have been here, with whom I have been much engaged: one Mussulman seems to understand the way of salvation, and several of the Hindoos hear with great attention. This Mussulman says, that the people call Purumanunda Purum Museeh, all over the city where he is known: may he be worthy of the name! He and Alleebukhs went into the city, and read some of the gospel to many people, and gave away some books. I have just returned from Lieut. ———'s, where I preached this evening to eight persons. I feel very poorly, but I am not much concerned about this body. He who has brought me here, will, I trust, give me strength for the work; in which may my heart and my hands be continually exercised. I bless my Master for the work he has assigned me: I rejoice in it, and while I wish the great ones well with all my heart, I am not ambitious of a place amongst them: I had much rather serve my Master in a humbler sphere.

" 29th.—I was seized this morning about three o'clock with all the symptoms of a dysentery.

" March 1st.—The first symptons are abated, but I am very weak.

" 2nd.—I am better, and hope to-morrow to be well. One man has been here for a book; but the city is all hilarity, on account of the Hooli.*

" 3rd.—I am pretty well to-day, and have been at work all the afternoon.

" 5th.—I have been very poorly again to-day. A great man sent for Purumanunda to-day; he went, and was received as favourably as could be expected. His gooroo ordered him out of his house this morning; he bears it with great calmness and fortitude. The three Mussulmans here to-day were very attentive. I yesterday morning went out, and discoursed with a great many people in Lieutenant V.'s school room.

" In the afternoon I was fully engaged till dark: many came to hear, mostly Mussulmans. They hear much better

* This is the Hindoo festival, called in these parts the Dela, or swinging festival, in remembrance of Chrishno's play with the milkmaids.

in Delhi than in any other place in the country. The Hindoos are becoming very shy; I suppose on Purumanunda's account. I know not how to leave Delhi. O for more labourers to work in the harvest! Purumanunda has been invited to visit his friends, for which purpose he is gone with Alleebukhs.

"10th.—Just as I was sealing the letter I sent yesterday, a messenger came from the Begum, to tell me to be ready to accompany her to see the king, where I should be presented with a robe of honour. I was to bring two gold mohurs with me. I wrote to Mr. D. who told me to go to her Highness. I did so—and got excused: so the king saved the dress, and I lost the honour; and you may be assured, I am well pleased that I did. But a few people have been here to-day on account of the rain: we have extraordinary weather for this season of the year.

"16th.—Before I had done my dinner, my attention was required, and I was unremittingly engaged till dark, without once moving from my chair. About a dozen persons have been here to-day, besides two who attend in the morning: most of the people are Hindoos who now come. They hear with great attention. One of them who came to-day is a near relation to Purumanunda. He appears a sensible man: he calls Purumanunda my messenger, who spreads abroad the message all over Delhi. One Mussulman heard attentively. The work has gone on pleasantly indeed: both the men have been employed in the city, and I at home, and several books have been distributed abroad.

"17th.—Purumanunda is poorly this morning; indeed I do not wonder at it, for he labours incessantly, and takes little repose: his head is dizzy, like mine. Many Hindoos came to-day, also two young noblemen, the sons of Nabobs, who behaved with the greatest decorum, and heard with extraordinary candour and liberality; indeed they appear to be very near the kingdom of God. Great has been my pleasure this day in this good work, and greatly shall I regret to leave it; upwards of thirty books have been given away.

"19th.—Many have been here again to-day, as well as the two noblemen who came yesterday. Purumanunda and

Alleebukhs went out, and gave away some books, and met with some opposition: the people have heard with great attention, and I hope good is doing. The noblemen heard with great candour, and seem convinced that the Scriptures are the word of God. I have been wholly employed among the people to-day, and have not ever looked at the translation. The Nabobs say, they will come again to morrow.

"20th.—Sabbath-day. Preached in English twice, but with great difficulty, owing to the state of my head.

"21st.—Many people have been here to-day; they heard with pleasing attention, and many books have been given away; I have been employed most of the day. Purumanunda has had his people contending with him, and he appears to have been enabled to withstand them in a very proper manner. A great man, who has forbidden his coming to his house, sent for him again, and heard him read some chapters. But I feel too poorly to sit up: my nerves are much affected, and my head aches. I think we shall leave this on Thursday.

"22nd.—Many people have been here to-day, also the great men: all the books are given away, one or two excepted."

On Thursday they left Delhi, and reached home late on Friday night: so emaciated was he on his arrival, that his wife says, she trembled when she saw him; but, though he was thus changed as it respected his health, his whole soul was still engaged in his work. A striking proof of it was exhibited by his conduct on this occasion; for though he arrived at home in this state on Friday, he left again early on Monday morning for Hurdwar. He was still so poorly, and his head so bad, that he could attend to little; but he looked to that work for his health, from which many anticipate sickness; and after he had been engaged in it a little time, he began to get better. *Hurdwar*, the place to which he was now proceeding, lies to the north of Delhi. Here the Ganges, after winding its way through an extensive tract of mountainous country, first pours its stream into the plains of Hindoostan, on which account it is a celebrated place among Hindoo pilgrims. The fair held here is attended by multitudes of every religious order, and great numbers of others are led hither from mercantile consi-

derations. In the letter which we here transcribe, Mr. C. after noticing his journey to Delhi, gives a description of his visit to Hurdwar.

"*Hurdwar, April*, 11, 1814.

"It is a long time since I have written to Serampore and longer still since I have received a letter from thence. A bangy parcel came to hand a few days ago, in which were inclosed the first sheets of the Brij-Bhasha New Testament, which I was very glad to receive. I trust that this will be very acceptable to the Hindoos over a great part of Hindoostan. I wish I could put the N. T. into the Kashee dialect in the same manner, I do not wish to put a burden upon you; but I hope, that you will keep your eye over the work as it goes on, and bring it to a settled orthography, which will be a great point gained.

"I have had a grand compaign this year: six weeks I was much employed in the imperial city, where I found the Mussulmans much better disposed apparently than I ever found them in any place in India. Five or six hundred books were sent abroad, to make known the truth in Delhi. The books went into the palace amongst the princes, and an Arabic Bible was sent to the heir apparent, and it was recorded in the Royal Gazette. Many people appeared to be near the kingdom of God; and I left the city, in one respect, with great regret; but it was become necessary for my health to remove; incessant employ, and confined quarters, had worn me down, and debilitated me to a very great degree. I hope, however, that you will remember Delhi, and, as soon as you can, send a brother to assist at Sirdhana, that operations may be carried on abroad in this immense field, which is now open on all sides. Since I have been on the road to this place, I have recovered my health and spirits, and here I have an abundant call for all I have.

"*Sirdhana, April 23rd.*—It is a week since I returned home from Hurdwar, where we remained fourteen days, twelve of which I was very busily engaged in preaching salvation by Jesus Christ, and in discoursing concerning the kingdom of God. I took all the books I had for distribution: but amongst the immense multitudes assembled there, all were

very few indeed; ten times the number might have been sent abroad with ease: for days we had but one Gospel of Matthew in Hindee, and not one in Bengalee left. It was astonishing to see the multitudes of the Shikhs; they literally overwhelmed the people of Hindoostan, and it was very pleasing to find so many of them who could read. Five thousand of the Gospels would scarcely have sufficed them all. One Raja came with 30,000 followers, when we had not a book to give them. The assembly was immensely large this year, it being a sixth year; (in the twelfth year it is larger still:) probably ten lacks of people were there, at the lowest computation. Every evening I was surrounded with a very large congregation, to which I preached till dusk; from the beginning to the ending, two or three hours. Sometimes the congregation was surrounded by five or six elephants, on which were many Europeans, who came to hear from the novelty of the matter, which was the occasion of much discourse amongst them; and I have some reason to conclude, that they were in general astonished at the attention of the people. I preached in the Hinduwee, which all appeared to understand, both Bengalees and Hindoostanees. I found it difficult to understand the Shikhs, but I believe I should be able in a short period to preach to them in their own language, were I to be called to it. Had I had some Pushtoo and Persian Gospels, I should have been able to have sent some into Persia and Candahar. Do, my dear brother, make a plentiful provision for another season. Here are many Rohillas near, who speak the Pushtoo. All day long I was engaged in my tent, which was very conveniently placed for this work: but after one week I was completely worn out and spent, so that I was obliged to lie by in Mr. D.'s tent most of the day, in order to recruit strength for the evening preaching, which I bless God was always afforded, so that I addressed the crowds with comparative ease. Blessed be God for all his mercy manifested towards me in this work!

"May 25th.—Since I wrote the above, I have been to Agra, and returned with Phebe. It was a journey not very pleasant, owing to the season and the hurry of it. I asked for twenty-two days absence, and returned just in time. On

the way, I preached at a few places; at Agra I staid seven days, and we reached Sirdhana seven days ago.

"Since my arrival, I have found myself very much unfitted for my work at home; but I hope to get into it in a few days. I am stopped in the translation at the first chapter of Ephesians. My mind has been taken so long from it, that I cannot vigorously apply; but I hope for assistance to come in due time from Him, whose aid is so desirable, and necessary in this work. In October, we shall have a very large assembly near us: I hope a store of the Scriptures in the Brij-Bhasha will reach us by the time; if not, I shall be much disappointed.

"I hope in the course of this year some brethren will arrive from England to strengthen our hands, and occupy very important posts. Two places in our parts require serious regard. The first is Coel in the Brij Mundul, where there are some families of French people, who have many children, and are very desirous of their receiving an English education. Here a missionary might settle in very favourable circumstances for the distribution of the Brij-Bhasha Scriptures. Coel is a populous town, or rather a city. The next station is Delhi, one of the most important in the whole country; and in this city, opportunities will be always occurring of sending abroad the word of life into the most distant countries, when the Persian, Pushtoo, and Dashmeer Scriptures are ready. I find that there are many of the Ten Tribes towards Candahar. Many of the Afghans are undoubtedly of the race of Abraham. One person I saw at Delhi had all the appearance of an Israelite, and on asking him whether he was not a son of Israel, he confessed, I am. They are now become Mussulmans; but have not forgotten that their progenitors were the sons of Israel. Thus a watchful Providence has preserved them distinct from other people, though mingled with them and their religion.

"We are all very well in health, but in other respects things are not very encouraging. A Mussulman is here, who says, that he wishes to be baptized; some persons are reading the Scriptures. Three men came for the Gospel to-day. The

Roman Catholics are more averse and shy than they ever were. The schools are going on in their common way."

An honourable testimony is borne to Mr. C.'s conduct at Hurdwar, in a celebrated work entitled "Sketches of India:" which is the more interesting, as it is given not by report, which is often false, but by one who was an eye-witness of the facts related. It states—"During the greater part of this fair, (at Hurdwar,) which lasted nearly three weeks, a Baptist Missionary, (Mr. Chamberlain,) in the service of her Highness the Begum Sumroo, attended, and from an Hindoostanee translation of the Scriptures, read daily a considerable portion. His knowledge of the language was that of an accomplished native; his delivery impressive, and his whole manner partook much of mildness and benignity. In fine, he was such as all who undertake the arduous and painful duties of a missionary should be. No abuse, no language which could in any way injure the sacred service he was employed in, escaped his lips. Having finished his allotted portion, on every part of which he commented and explained, he recited a short prayer, and concluded the evening by bestowing a blessing on all assembled. At first, as may be expected, his auditors were few: a pretty convincing proof, when sixty thousand people were collected, that it was not through mere curiosity they subsequently increased. For the first four or five days, he was not surrounded by more than as many hundred Hindoos: in ten days, (for I regularly attended,) his congregation had increased to as many thousands. From this time, until the conclusion of the fair, they varied, but never, on a rude guess, I should fancy, fell below eight thousand. They sat around, and listened with an attention which would have reflected credit on a Christian audience. On the Missionary's retiring, they every evening cheered him home with, 'May the padree (or priest) live for ever.'

"Such was the reception of a Missionary at Hurdwar, the Loretto of the Hindoos, at a time when five lacks of people were computed to have been assembled, and whither

Brahmuns, from far and near, had considered it their duty to repair. What was not the least singular, many of these Brahmuns formed part of his congregation. They paid the greatest deference to all that fell from him; and when in doubt, requested an explanation. Their attendance was regular, and many, whose countenances were marked, were even the first in assembling. Thus, instead of exciting a tumult, as was at first apprehended, by attempting conversion at one of the chief sources of idolatry, Mr. Chamberlain, by his prudence and moderation, commanded attention; and I have little doubt, ere the conclusion of the fair, effected his purpose, by converting to Christianity men of some character and reputation."

Some time after this, a great number of people were found near Delhi, collected together to read the books which had been distributed at Hurdwar. The circumstance is thus stated by a gentleman at Meerut in a letter to his friend.

"The other day, Anund Museeh* asked my permission to leave his little school at Meerut, to go over for a few days to Delhi, which was the more readily granted, as he still entertains hopes of bringing his wife over to the acceptance of the gospel, as well as his brother and two sisters. During his stay there, a report was in circulation, that a number of strangers from several villages to the west of Delhi had assembled together, nobody knew why, in a tope near the imperial city, and were busily employed in friendly conversation, and reading some books in their possession.

"This account filled Anund with great anxiety to ascertain who and what they were; and he instantly set off for the tope, which had been pointed out as the place of rendezvous. He found about five hundred people, (men, women and children,) seated under the shade of the trees, and employed, as had been related to him, in reading and conversation. He went up to an elderly looking man, and accosted him, when the following conversation took place.

"'Pray, who are all these people? and whence come

* It appears that Anund Museeh is the same person as Purumanda, and that he changed his name when he changed his religious friends.

they?' 'We are poor and lowly, and we read and love this book?' 'What is that book?' 'The book of God!' Let me look at the book.'

"Anund, on opening the book, perceived it to be the gospel of our Lord, translated into the Hindoostanee tongue, many copies of which seemed to be in the possession of the party: some were printed, others written by themselves from printed ones. Anund pointed to the name of Jesus, and asked, 'Who is that?' 'That is God! He gave us this book.' 'Where did you obtain it?' 'An angel from heaven gave it us, at Hurdwar fair.' 'An angel?' 'Yes, to us he was God's angel: but he was a man, a learned pundit. The written copies we write ourselves, having no other means of obtaining more of this blessed word.' 'These books,' said Anund, 'teach the religion of the Europeans Sahibs. It is their book; and they printed it in our language for our use.' 'Ah! no,' replied the stranger, 'that cannot be, for they eat flesh.' 'Jesus Christ,' said Anund, 'teaches, that it does not signify what a man eats or drinks. Eating is nothing before God. 'Not that which entereth into a man's mouth defileth him; but that which cometh out of the mouth, this defileth;' for vile things come forth from the heart. 'Out of the heart proceed evil thoughts, murders, adulteries, thefts; and these are the things that defile.' That is true; but how can it be the European book, when we believe that it is God's gift to us? He sent it to us at Hurdwar.' Anund replied, 'God gave it long ago to the Sahibs, and they sent it to us.'—I find from Anund, that these Testaments were circulated at Hurdwar, I believe by Mr. Chamberlain; and falling into the hands of several people, resident in different but neighbouring villages, they were soon found to be interesting records, and well worth the attention of the people."

This account reminds us of the truth of the divine word: "Cast thy bread upon the water, and it shall be seen after many days." Though there is no satisfactory evidence that any of these people became decided Christians, yet it is not improbable, that through these books the prejudices of many in favour of idolatry may have been removed; and it may be that some poor wandering soul, unknown to all the religious

world, by these silent monitors, may have found a secret path to heaven.

The letters which we now insert, shew the progress of Mr. C's work till September, and conduct us to the close of his labours at Sirdhana.

Sirdhana, June 8th, 1814.

"It will be very proper to provide a large store of books ready for the next season, which I expect will begin at Ghurmooktisha, on the banks of the Ganges, after the rains break up, some time in October. We shall then meet with the Brij people, for whom I hope some of the Gospel in the Brij-Bhasha will be in readiness. Purumanunda has grieved me, but he appears penitent, and wishes to be baptized; but I am afraid to baptize him. Two others who have heard the word for a long time, appear very hopeful; but whether I shall baptize them soon or not, I cannot say. The work of God may not appear so soon as we may desire it, yet I hope we shall see it begin ere long at Sirdhana. I am proceeding with the translation, and hope to complete the New Testament in the Brij-Bhasha in the course of the year. It is all translated to the ninth chapter of the Revelations. I have got through the first revisal as far as the Epistle to the Colossians. In this I begin to regain my former pleasure, which my journeys had much interrupted.

Sirdhana, August 12, 1814.

"We are in very comfortable circumstances here, are very well in health, and go on in a still small way. Nothing appears very encouraging: how some hopeful beginnings will conclude, remains to be seen. This morning we had seven or eight persons at worship, who were entirely volunteers: one of these, a young man, is very constant and very attentive. We have four or five mostly in the mornings, besides our people. I have been through the whole New Testament once, and part of it has been revised several times. In this I hope to make more progress as the cold season comes on.

"Our school increases, and on this account I have much to do, which hinders me in other things. I cannot visit the

villages around us, unless I have some help. I wish some one would come and take care of the school, that I might attend to the translation and to the work more vigorously.

Sirdhana, August 31, 1814.

"Ever since the beginning of the year, I have been resolving to prepare the accounts, but have hitherto been utterly prevented. I now send them in a state which I hope you will be able to understand, as well as approve.

"When I view all circumstances, I stand in astonishment, and bless God, who has so wonderfully brought me here, and who has preserved me too. Should any be converted here, they will of course be helps; but we want a country-born young man to go amongst the Roman Catholics.

"As to prospects, what shall I say? The leaven is at work, though it is not visible; here and there a little appears. One young man was turned out of his house for the gospel's sake a few days ago. He came and told me, and appears to bear it well. His wife took part with him.

"A man is come from another place, who says, that he has made up his mind to become a christian. I saw him to-day for the first time. Purumanunda is likely to be among the last; after all, I fear, he remains stationary. The Mussulman of whom I hoped well has been tried, and found to be little or nothing for the present.

"As it respects schools, here is a large field for action in the most favourable circumstances. The Hindoos are very poor in general, and there are very few schools among them, even amongst the Brahmuns: still, however, they have not lost the idea, that it is a desirable thing to learn; and the support of a teacher to instruct their children, is very acceptable to them. In three towns I have three schools, in which, from the last accounts, there were in the first, twenty-five; in the second, twenty-eight; and in the third seventeen, which was but just begun: at home we have about twenty boys, all which amount to ninety. My plan is, to allow five rupees a month to the teacher who has twenty children in the school; if under, only four, and if more than thirty, and nearly forty, one rupee to a helper. If ten schools were established on this plan,

much good might arise from them; ten schoolmasters would become expert readers: allow twenty-five boys to a school, and of these allow that two in ten learn to read the Scriptures yearly, or fifty in one year: ten years, at this low calculation, will produce five hundred readers. But if the schools be well managed, they will produce double the number, and many of these will be expert teachers for the next generation. In my school at home, in which I have seldom had twenty, I have three who are become good readers of the Hindoostanee, and two are coming on in the Hindee. The visiting of these schools in a prudent manner, would be productive of many benefits to the people; their favourable opinion would be maintained; and light, now a little and then a little, would be imperceptibly, but effectually diffused abroad. I hope to obtain the above number, and trust Providence for money to support them."

We must now record the painful event, which cut short his vigorous career, and blasted the growing prospects of usefulness, which animated him when he wrote the above letter. The greatest sagacity cannot always forsee, nor the greatest prudence prevent the occurrence of evils in a world like this. It is next to impossible for a minister, or missionary, if faithful to his conscience and his God, to live without being the unintentional cause of offence in one way or another. It seems, that information was sent by some one to the Secretary of Government, Mr. Ricketts, complaining of Mr. C's preaching at Hurdwar fair. We are not fully acquainted with the details of the complaint; but in its nature it appears to have been similar to that brought by the orator Tertullus against the apostle Paul, "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and *a ringleader of the sect of the Nazarenes.*" The Government, on receiving such information, knowing that he had no permission to be there, and fearing that some evil might arise from his preaching to the natives, wrote to the Begum to dismiss him. The Begum and Mr. D. were both very unwilling to do this; and her Highness, anxious to retain him, made application for him to be permitted to stay, before she adopted the measure recommended. What the feelings of

Mr. C. were during this interval of suspense, may be seen by an extract from a letter which he wrote to a friend on the occasion. "I am in good hands, for my times and all my concerns are in the hands of God. That which seemeth him good he will do. None can controul him. I wish to be as clay in the hand of the potter, in this matter; if it be his will, I will cheerfully stay here, but if he remove me, I would cheerfully go, though I long to see the work of God begin here. At present we are rather in suspense, but not so as to be unsettled and uneasy. I am enabled to keep to work, and having full employ for the present, I am not anxious about the future."

When the Begum found, from the answer which she received, that her application was of no avail, she at length consented to dismiss him; but at the same time recommended him to wait on His Lordship the Governor General of India, who was then on his way to Bareilly, hoping that something might be done by this means to prevent his removal. Agreeably to her advice, with a guard of Sepahees and a letter of recommendation from her, he proceeded to Bareilly. The natives in all the places through which he passed, construed the circumstances of his having a guard, and of his being on his way to meet his Lordship, in a favourable light; and taking him to be some great man, were eager to shew him all possible respect. This afforded him a fine opportunity of recommending to their attention the gospel, which he did not fail to improve.

The following extract from a letter to his wife, dated Azeezgunje near Rampore, will shew the state of his mind while on his way to Bareilly:—"I should have proceeded to Bareilly to-day; but finding that his Lordship is not expected for three or four days, I slackened my pace. I feel I am a long way from all whom I love, and who love me. I long to see you, but this cannot be realized for some time yet. Bareilly will be nine long days march from you, and a Sabbath between, which will make it ten days at least. However, I have my work to engage my attention and affection; and I wish my heart to be set upon it, and lament at times that it is distracted and confused. Still, if I can get permission to stay in Hin-

doostan, I shall not so much regret leaving Sirdhana; for there are some things in the court from which I shall be glad to be delivered. I feel relieved already. I am afraid of choosing for myself, lest my choice should be bitterness in the end. If God give me a bitter cup, he will sweeten it; but when bitterness comes from my own choice, it is bitter indeed. I am now exiled from home and all its delights; but this affords me an opportunity of usefulness, which I should in vain have expected I understand that some of the books I gave away at Delhi have reached Rampore. Many have heard the news of salvation: every day the tidings are diffusing abroad among those who never heard of the Saviour before. In this I am bound to rejoice, yea, and I do rejoice. Let God be glorified. Let the Saviour be exalted. Let his name be made known, and his praises spread abroad from day to day among the people that know him not, and then I am content."

After he arrived at Bareilly, he gained a private audience with His Lordship, who candidly stated to him the charges that had been brought against him for preaching at Hurdwar. It appears, that the then unsettled state of the country in those parts, together with the complaints that were urged against him, made that step still appear prudent, which at another time would not have been judged so by the Noble Lord, now Marquess of Hastings, whose praises for liberality of sentiment are so highly, and so justly celebrated throughout the whole of India. While at Bareilly, Mr. C. had an interview with the Rev. Mr. Thompson, and some conversation with him, which afforded him considerable consolation under his present trials. How he felt, as he returned disappointed, we may learn by an extract from a letter which he wrote to a friend on his arrival at Mooradabad.—"From Mr. W. you will learn what God is permitting man to do unto us. We must go to the Presidency; what awaits me there I know not. It is discouraging to the husbandman to work upon a field, and then leave it to the beasts of the forest to tread it down and destroy it. It now remains to see what good will come out of this; doubtless, in the event of things, something will be made manifest, that the Supreme is conducting this for some wise purpose. It seems to me that I am always on the forlorn hope of the

mission; nevertheless, if Jehovah be on my side, I need not fear what man can do unto me. Pray for me, that I may be counted worthy of the post assigned me, and stand steadfastly, and fight valiantly, and bear patiently, and devise and proceed wisely and prudently, that when the attack is over, I may not be found in dishonor. I did hope that I had reached the place where I should be at peace, and proceed quietly in my work; but it is not so."

From Mooradabad he proceeded to Meerut, where by previous arrangements he met his family, and having obtained boats, he immediately commenced his journey to Serampore. At the first, he experienced much trouble and vexation, as the people with whom he had agreed to accompany him, all forsook him and fled. On his way down, he was diligently employed in attending to the translation of the Scriptures, and it was very seldom that a day passed in which he was not vigorously engaged in preaching to the natives. His journey through the provinces of Delhi, Agra, Allahabad, Bahar, and Bengal, as described in his journal, furnishes great proofs of activity and diligence; and shews, that his was a zeal which all the fires of affliction could not consume, and which all the floods of persecution could not drown. In the province of Delhi he says: "I preached at nine or ten different places more or less, and distributed numbers of books and tracts where these things had never before been made known; so that in this respect, one object has been obtained, from whence we may hope some good will arise." In passing through the other provinces in his way to Serampore, he expresses himself much in the same manner on several occasions. He says: "I have preached to great numbers of people; many books and tracts have been sent abroad, to publish the glad tidings of the Saviour of sinners. Who can tell, but that my journey may be overuled to promote a greater good than staying at Sirdhana would have produced."

The labours which have been recorded in the foregoing pages, furnish us with a decisive answer to certain objections which have been brought against the missionary character; and demonstrate, that the human mind may be influenced by motives that are heavenly in their nature, and totally distinct

from all considerations of worldly advantage. Here we have seen love to the souls of men, zeal for the glory of God, and patience under injuries, eminently displayed. Whatever may have been said about the motives of missionaries, here is a case which no one can explain, without reference to higher principles than those which actuate the generality of men. Will any one here assert, that Mr. C. preached the gospel only because he was supported for so doing? If so, let us ask, was it necessary for him to stipulate, in the first instance, that if he settled at Sirdhana, it must be as a missionary, without any restraint upon his work? Was it necessary for him to labour as he did, in his way thither, for the salvation of men, when all the salary he received was as a teacher proceeding to her Highness the Begum? Need he, while there, have been so anxious to establish schools and to translate and circulate the Scriptures among the people, when he might have reposed in the lap of luxury at an Eastern court? Did he gain any thing by these exertions? rather did he not expend that part of his salary in this work, which he might have saved for the support of his family? When he travelled in the train of her Highness to Delhi, did he not choose rather to preach the gospel to the poor, than to receive a robe of honour from the hand of a prince? When he returned from this journey, emaciated through fatigue and sickness, did he not immediately set off to Hurdwar, to make known the gospel to the vast multitudes assembled there? and when, through declaring the message of salvation at that place, he lost his situation, did he murmur and complain? rather did he not say, "What things were gain to me, those I counted loss for Christ?" When obliged to leave his station, was he concerned for his own troubles? rather was not the fear that the progress of the gospel would be retarded in those parts by this unhappy event, the only thing that gave him a moment's anxiety? When labouring under the weight of reproach and obloquy for preaching Christ crucified to the natives, did he grow tired of his work, or weary in well doing? Let his journey down to the Presidency, and his subsequent conduct, declare. And let those who are sceptics respecting the influence of

Christian principles, tell us by what philosophy, besides that of the Bible, they can rationally account for such a line of conduct?

Infidels in former times, after they had laboured with all their might to degrade Christianity, and found that all their efforts were vain, changed their mode of attack, and urged, that it was "too good, too refined; incompatible with the weakness, unattainable by the powers, of imperfect human nature." What was before done respecting the message, is now done to the messengers: their accusers, not having been able to fix upon them the stigma of self-interest in their labourious exertions, now charge them with doing too much. Their concern for the salvation of idolaters, who are so happy, peaceable, and innocent, in their present state, is considered needlessly disinterested, their zeal for the glory of God enthusiastic, and their sufferings as the natural cause of their folly. Now we will suppose these objections to be brought against the apostle Paul, to whom they will apply in a more eminent degree than they possibly can to any modern missionary as he constantly preached to idolaters in their streets, in their bazars, in their colleges, and even by their temples, and carried to perfection that system which missionaries now can only imitate on a limited scale. Let us examine how these objections bear upon him, and we shall then see with what justice they can be applied to his successors. Supposing, after Paul had finished his celebrated speech to the Athenians on Mars' hill against idolatry, one of the mockers should have come to him, and have said, in the language of a modern writer, who objects to preaching among the Hindoos—"Your conduct evinces a *deplorable ignorance* of human nature, and a signal, but unintentional want of humanity. If you wish to convert a particular race to your belief, it must strike you as *a very irrational process of argument* to go out in the highways, and tell men abruptly, that their religion is a falsehood, their sacred books a collection of fables, and that they must instantly renounce their faith to ensure their salvation. Is not this a cruel and insulting mode of conduct?"*

* Lieut. White's considerations on British India, Chap. 2.

What would the apostle have said to all this? How would he have combated this sagacious reasoner? Let us hear his answer:—"Where is the wise? where is the scribe? where is the *disputer of this world?* Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by *the foolishness of preaching* to save them that believe. For God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." Should the Athenian, in the language of the modern objector, rejoin:—"But you must be 'beside yourself,' to take all this pains to make us embrace your opinion, when it must be evident to you, 'that the Supreme Being has willed that *different revelations* of his existence should be communicated to mankind; that *divers modes* of worship are acceptable to him, and that *various paths* are open, by which the virtuous portion of the human race may unite in a purer and more exalted state of existence.'" To this his answer is:—"*Other foundation can no man lay* than that is laid, which is Jesus Christ;" and "whether we be *beside ourselves*, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, that they who live should not live unto themselves, but unto him which died for them, and rose again." Should the objector then conclude, by observing:—"If you will persist in this strange mode of propagating Christianity, not only here, but almost throughout all Asia, persuading and turning away much people, saying that they be no gods which are made with hands, you must be contented with the consequences: it is nothing more than you deserve, *if you are stoned*, and flogged, and imprisoned, and persecuted from one city to another." The answer of the apostle is,—Be it so: "none of these things move me, *neither count I my life dear* unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

CHAP. X.

His missionary Tour to Digah and Buxar—his Settlement at Monghyr—his Trip to Berhampore—his Labours at his Station —his Visit to Mirzapore, and subsequent Engagements at Home —his Sickness, and Means used for his Recovery—his gradual Decline and Death.

THEY are declared to be noble souls, who after being well acquainted with the sweets and bitters connected with the object of their pursuit, are not deterred from it by any danger.* Such was Mr. C. Though removed a second time almost from one end of Hindoostan to the other, he still pursued his course, testifying to both Hindoos and Mussulmans, "repentance towards God, and faith in our Lord Jesus Christ." A letter which he wrote to his friend Mr. Simmons of Wigan, after his arrival at Serampore, will shew in what light he viewed his troubles, and that he lost nothing of his missionary spirit and zeal for the glory of God, by all the disappointments he met with, or by all the persecution and affliction which he suffered.—

"I most sincerely thank you for your kind remembrance of me. Your very kind and interesting letter came to hand about a week ago. I have frequently thought of writing to you since I have been in India, and have more than once inquired after you. It afforded me great pleasure to hear from your son James† at Dr. Ryland's. God has been gracious to you in giving you this comfort: may he still add to your joy, in causing his grace to work effectually in all your children, that they may walk in the truth! It is a long time since I saw you

* Κρατιστοι δ' αν την ψυχην δικαιως κριθειεν, οιτα τε δεινα και ηδεα σαφεστατα γνωσκοντες, και δια ταυτα μη αποτρεπομενοι εκ των κινδυνων. Thucyd.

† He was then educating for the ministry, under the care of the Rev. Dr. Ryland of Bristol, and is now the pastor of the Baptist church at Olney, formerly under the care of the Rev. J. Sutcliff, one of the earliest and most devoted friends of the Baptist Mission in England.

last: many sore distresses have come upon me, many things have tried me, many changes have awaited me; but in all God has not forsaken me. You will see that I am at Serampore again. Things are in this country hostile to the progress of Christianity; but the hearts of kings are in the hands of Jehovah, and therefore we will not fear. I trust that my way will be made plain. It is one comfort, that however I may be removed about, I am still in my work; and I may say, the more engaged in it by these events. Were I permitted to sit down in one place, it would be more agreeable in some respects, but not in all things. Indeed, a journey is to me a grand campaign. I am now pretty busily engaged in making preparations for another journey, by getting Scriptures and tracts prepared. Application has been made to Government for my removal to Hindoostan, but no reply has been received as yet: when it is the will of the Lord, he will move the hearts of the rulers to consider the matter. I do not feel very anxious about this, because I consider myself in the hands of God. The work will meet with opposition. It is next to impossible for it to go on without it. 'The prince of the power of the air, the spirit which now works in the children of disobedience,' influences his party, heightens their prejudices, perverts their principles, strengthens their enmity, and rouses them up to the most strenuous exertions on his part; hence authors, reviewers, commons, senators, rulers, and kings, unite in shewing their dislike to the cause of God and of his Messiah. Be it so;—we know who will prevail. Truth will triumph, and the kingdom of Christ rule over all the kingdoms of the earth. Europeans in India are very averse to the spread of the gospel, especially the higher classes. Yet, blessed be the God of mercy, things are in an improving state; there are some who have a hearty good will to Zion: they are scattered abroad in the country here and there, but all, if collected together, would make a goodly number who fear the Lord, and think upon his name. Several are stirred up to support native schools, and thus the knowledge of Christianity is daily increasing. Indeed we have much cause to be encouraged, from the state of things in India, notwithstanding some things are distressing, and much to be deplored. At present I see

no great success among the natives but I have no doubt the work is going on among them. There are many who have forsaken idolatry from Christian instruction, who as yet have not professed Christianity. From these it is to be hoped that some will be converted, who will, from their enlarged conception of things, become eminently successful in disseminating divine truth. As for myself, when I go out, I always find people willing to hear; and am frequently fixed in a place five hours together in preaching, teaching, exhorting, and confuting. In this work I find health of body and comfort of mind, and the joy experienced is often very great. I have not to write of men converted, of churches formed; for my work is that of a pioneer, which is very necessary to the army, though it affords not an article of praise in the warrior's dispatches. Pray for me, that I may be found faithful unto death, and in the end of all obtain a crown of life. I am now busy in getting my translation of the Gospels through the press. The whole of the N. T. is translated, and part of the Old; but the work is now much hindered, which I much regret. This is a work in which I greatly delight, and I hope to see it completed in the languages of Hindoostan.

"You will wish to have a long letter, but I must beg you to be content with a short one. The weather is now very hot, and I have many letters to write. You are likely to hear of me from other quarters. I have written a journal of my proceedings to brother Ivimey, which contains forty pages. We are all, (two sisters excepted,) in very good health. A few days ago brother Yates arrived in good health. We are now here in a group, waiting to be separated by the time this reaches you. I hope to be moved about again, and possibly pressing into Hindoostan, whether I trust my way will be directed, through the good hand of God upon me."

From this letter it will be perceived, his intention was to itinerate in different parts of the country, till such time as he could ascertain what spot would be most eligible for him to fix upon as a station. He staid at Serampore a few months, during which time, though he was busily engaged in making preparations for a journey, he did not forget his favourite employment of preaching to the natives, as the compiler of these Memoirs can testify.

While thus engaged, he made an application to Government for permission to reside at Mirzapore; but it was not successful: it was stated, however, that he had permission to settle in the lower provinces, and he was required to point out to the consideration of Government the district in which he wished to reside. On this occasion he says, in a letter to a friend:—"The will of my Master be done: where he sees fit to place me, must be best. Monghyr, from what I know of it, will be much to my mind, though I should certainly prefer the western provinces.' When all things were prepared, he proceeded once more up the river towards Hindoostan, on the 20th Sept. 1815.

The paragraph which we insert from a private letter to a friend, contains a review of his journey to Berhampore.—"It is a month to-day since we left Serampore; during this period I have been pretty actively engaged in the work, which has so fully employed me, that I have done nothing else, not even written a letter till we reached this place. I have abundant reason to bless God for his goodness to me, in affording strength equal to his demand. In the way, upwards of forty places have been visited with the word of salvation: four or five thousand tracts, and about one thousand Gospels have been sent abroad, to give testimony of the Saviour to the people for the time to come. Great has been the attention of the people in almost all places, and very eagerly have they taken the books. God is working wonderfully in disposing them to attend to the things spoken, and to read the tracts and books: and from this we may hope, and we must pray, that he will work a far greater work to the honour of his name, even the conversion and complete salvation of many of these deluded, perishing heathen. I never had a more delightful campaign. A few more days will close what I have to do in Bengal for the present.

From Chandney he addressed a letter to Serampore, containing a general description of his journey from Berhampore.—"I just drop you a line, to let you know where we are. We reached Chandney on Tuesday, and expect to leave this to-morrow morning. We have been moved slowly hitherto, but I intend to be at Digah very soon. I have been

"*Digah, January* 1816.

"I came to Digah, hoping that I might perform a service which is lacking from the brethren here. They are not perfectly acquainted with the language, and hence cannot be expected to do much among the natives. I thought, from my knowledge of the Hindoostanee, that I might do something: whether I shall or not, I cannot say. Two native brethren from Bengal are supported here, who are useful in their way. One of these is my friend and brother Brindabun, whom I baptized at Rehoboth ten years ago. On my arrival, I found that they had picked up some of the wanderers, whom they were directing to the Lamb of God; and about a week ago, I had the pleasure to baptize four of these persons, who had some time been waiting to be baptized: they made a very satisfactory profession of their faith in the crucified Jesus. I send you an extract for my journal.

"Jan. 3rd.—We assembled this evening to hear four natives declare what God had done for their souls, Their declaration was very interesting and encouraging. One of these persons is a native of Bhurutpore, a town beyond Agra. He was on his way so far for Jugunnath, but here divine mercy shone upon him: he was picked up by the native brethren from the way side. Another is a native of Joypore, which is still further beyond Agra. He was arrested by divine grace on his return from Jugunnath, by meeting with the brethren Brindabun and Kureem. Two others were Byraggees from those parts of the country; one of them was a Gooroo, who had made many disciples. He had been under a conviction of his sins for some time before he heard of Jesus and his salvation. He told us, that he had, from the pressure of his sins upon his conscience, been accustomed to go out into the fields, and call upon God to shew him the way of salvation. Upon which he declared, that, at a certain time, he saw, in a vision, a form much like a European, which told him to go to the Europeans, from whom he would learn the true way to obtain safety. This wrought so much upon his mind, that he told his disciples what he had seen and heard, and that he had determined to act accordingly. Many of them endeavoured to dissuade him from his purpose, but he invited his disciples to

a farewell feast before he left them. A few attended to his invitation, and these were very urgent, persuading him not to act so rashly. The result was, that he, and one who cleaved to him, left all, and came to Dinapore in quest of salvation, to be gained from the Europeans. Here they at different times and places met with the native brethren, who proved the way-marks to conduct them to the fulfilment of their wishes.

"6th.—By the appointment of the brethren, I baptized these four natives, and two Englishwomen, who are the wives of soldiers in his Majesty's 24th Regiment. O that they all may continue to abide under the shadow of the Almighty, 'looking for the mercy of the Lord Jesus Christ, unto eternal life!' Blessed be the God and Father of our Lord Jesus Christ, who has given us a handful of the first-fruits in Hindoostan: may it be an acceptable wave-offering to the Lord! Now may his glory appear, and his work be prosperous!

"On the following Lord's day, they were received into the church, and all partook of the bread and the wine, in commemoration of the Lord's death. Our number, in all, amounted to twenty-three persons, who had been previously brought together, thus to unite in celebrating the Saviour's love.

"The brethren here have abundant employ in the school, and in preaching to the European soldiers in the cantonments; and I trust that they do not labour in vain. I hope to set out in a few days into actual service. My pundit is coming. If health be spared, I shall have plenty of work."

Digah, January 8, 1816.

"We received your last letter as a double evidence of your affectionate regards, and we thank you for all the intelligence included in it. I am very glad to hear that you have despatched my pundit Asseram, and am anxiously waiting for his arrival here, as I very much wish to proceed with the translations; for life is short, and very uncertain. We must be up and doing, or we shall lie down before our work is done. 'Whatsoever thy hand findeth to do, do it with all thy might.'

"Yesterday I conducted the worship and business of the

day. It was the Lord's supper, and all collected together, we were a considerable number. Twenty-three persons sat down, all providentially brought together; nine natives, four of whom were those baptized on Saturday. This was a very affecting time: we here saw the wave-sheaf of the harvest in Hindoostan presented before the Lord. May it be acceptable in his sight, and the prelude to an abundant harvest! Kureem and poor old Brindabun are very diligent, and our gracious Saviour blesses their endeavours. It is encouraging to me that Brindabun, who was one of the first-fruits of my labour in Bengal, and in whom divine grace is daily displayed, is so very active and humble.

"I have had need of patience lately, having been obliged to lie by and be nursed. I have had a cold ever since we got very wet on our journey up; upon this I had a bowel complaint, which began to be very alarming. My comfort in the midst of all was that I had a *good nurse;* and, through the blessing of God on the means used, I began to recover. However to this succeeded a violent toothach, &c. which troubles me much now, and keeps me from commencing those active operations in these parts, which I have for some time been resolving in my mind. What frail creatures we are! what a little it takes to make our existence a burden to us, and life a misery! How soon the strongest is brought on a level with the weakest, and all his designs perish! Let not the strong man glory in his might. May we all be kept in a happy dependance on divine grace, which works all for us, and is all, if there be any thing good in us. In the course of a few days I expect to commence a missionary tour hence to Benares, and possibly farther, towards you at Agra,—(O that it were to reach unto you!) and thence returning, to go down to Monghyr, and possibly to Bhogulpore. This will take up a month or six weeks at least. Pray for me, that I may not be without good company on this journey; that my Master's presence may be always attending me, and the Holy Spirit ever influencing my heart and understanding, to fit me for the work, and to keep me at it. I am unworthy of this good work, and grace, only grace, keeps me in it. Exhort all my friends with you to remember me in their prayers, to pray that I may have

utterance, assistance, and liberty. You little think how much I have need of help respecting the languages of this country. Many people are praising me on account of proficiency, when in fact I am constantly lamenting over my dullness and ignorance.

J. C."

After staying at Digah about three weeks, he proceeded on a missionary excursion up the river to visit a large assembly at Buxar, taking with him three native converts, two of whom had been brought to the knowledge of the truth by his instrumentality. This was an exceedingly laborious journey: in the day, beneath a scorching sun, and at night beneath the sickly moon, he continued incessantly employed. One of the natives he retained with him; the other two he sent in a different direction: and they used to return to him in the evening, and relate the labours of the day with great pleasure. On this journey Mr. C. met with a number of persons who could repeat by heart parts of the Scriptures and tracts which he had distributed among them in former years: this afforded to his mind great pleasure, as it furnished a pleasing specimen of the silent operations of divine truth. Though we might here make copious extracts from his journal, we shall only insert the account of his first day's labour at Buxar, which is nothing more than a fair example of what he did every day while he was journeying, though not to so large a congregation.

"Jan. 28.—Buxar. Crossed the river, and found that we were come in good time, just at the commencement of the assembly. Multitudes were coming in and crowding together, and the sight was very interesting, though the occasion was very much to be deplored. Under a tree, I began with some very respectable people, who heard with great attention: I was with them a long time. Hence I went to another tree, where I was soon surrounded with an immense crowd, who all heard with the most pleasing attention. I stood upon a chair, and when tracts were distributing, the press was so great, that I was thrown down from the chair. After this I went on the boat, and took some refreshment, and, like my Master, (and yet, ah! how unlike to him,) I sat on the boat, and taught the

multitudes on the shore, where all was order and attention. After dark, I went and preached to a congregation of Europeans, the poor invalids who are stationed here."

After leaving Buxar, he proceeded up the river beyond Gazeepore. On his return, the cold which he had caught on his way from Serampore grew worse, as will be perceived by the letter which he wrote to that place when he arrived at Monghyr, which contains a short description of the latter part of his journey.

Monghyr, February 27, 1816.

"Providence directing, I am come hither; and, after long waiting and wandering about, it appears likely that I shall pitch my tent here. Upwards of eighty poor invalids reside at Gazeepore, in a very deplorable state, without instruction. Some of them seem to be well inclined: I preached thrice to them, and once to the poor women, who appear to be thirsting for the gospel. Two of the latter have been baptized. Some few of the men are accustomed to meet together for prayer and reading.

"On my return to Digah, I was laid up a week with a violent cold, which obstructed my speech to a very uncommon degree; and now, while I am writing, my breast is so oppressed, that I cannot speak without painful exertion. In this state I have been since I left Digah, and have been obliged to remain quite inactive, which is to me a very great trial indeed. In the family where I am, there are two very kind friends, who seem to be truly serious. Brother Moore has been very useful to one of them, in directing him to the Redeemer.

"This place is immensely larger than I had supposed, and I hope here to sit down quietly to my work; and as I shall not be far from you, we shall be able to have frequent communications in the *proof* way, which I shall much like. Hence, as I can get a house here without much trouble, and as here are two friends already who are likely to come under our charge,—and as there are a few others who may be brought to the Saviour, when the banner of the cross is un-

furled,—and as this is a very populous place,—I am come to a determination to remove to it, without delay; which, I trust, will meet your approbation, and excite your prayers."

He had some idea at first of staying at Digah; but as it was already occupied by the brethren Moore and Rowe, and he found, after visiting it, that it might not be so comfortable for others, or so useful for himself, he relinquished the idea. Considering the state of his health, it was perhaps impossible for him to have fixed on a better spot than Monghyr. "The district is one of the best cultivated in the Company's dominion, the agricultural labour being managed with exemplary activity and persevering diligence. The fields in the neighbourhood of the town of Monghyr are divided into squares, and irrigated with great care.

"The protruding point of the rock at this place, which withstands the whole force of the river, is considered as a sacred bathing place by the Hindoos, and during the season the crowd is prodigious. The view from the fort is one of the finest in India. It is at present occupied by some companies of invalid sepoys, their commandant having possession of the ruins of Sultan Sujah's palace. The rest of the space is occupied by gardens, tanks, and plantations."* The place which Mr. C. fixed upon for his habitation was quite romantic. He says of it:—"This is a most delightful spot: our house is pleasantly situated on the banks of the Ganges; on every side are hills covered to the top with luxutiant vegetation; at the distance of a short ride are the Seetacoonda hot wells, and under our windows may be heard the murmuring of the passing stream. Our garden, though small, produces plenty of fruits."

An extract from a letter written to Agra, will be sufficient to shew what manner of entrance he had into this new station.

Monghyr, April 3, 1816.

"Perhaps you will think that we ought to have told you of our removal to this place before now. It may be so: nothing,

* Hamilton's East India Gazetteer.

however, prevented this but the long delay of your letter. Well, I will now tell you all I can remember about it. At Digah I did not feel myself altogether at home. I went up to Buxar and Gazeepore, and returned in order to visit Monghyr. On my arrival here, things appeared to say that I was to remain. Captain Page and his lady received me with great cordiality, and to them my heart has been knit ever since. I expect to see them shortly following Jesus in baptism. Since I have been with them, their minds appear to have come to a determination to embrace the truth, find it wherever they may. On reading the New Testament, which is the Christian's articles and creed, they have obtained satisfaction respecting the baptism of believers; and I hope to see them evince their faith in Christ, by prompt obedience to his sovereign command. We have a small congregation of Europeans, twice on the Sabbath, and once in the week; in all amounting to about fifteen grown up persons. Prejudice and pride at present keep back a number. God has provided for us an old mosque, which a gentleman has fitted up for worship. May he receive the blessing from above on himself and on his family. Since our beginning public worship, there has been a shaking among the dry bones, and in some instances bone appears to be coming to its bone. We want the spirit to breath on them, that they may *live*. Pray for us here. Who can tell? we may have rest and a settled place at last.

"Since I have been here, I have been greatly afflicted with a cold that has been long settled on my breast, which has kept me from opening the campaign amongst the natives. I am longing for it; but the translation employs me at home, and the hot season with my cold keeps me in doors. But my longing to go forth is increasing daily; to satisfy which, if the Lord will, I must ere long get out among the natives to declare the gospel message. Monghyr far exceeds all that I ever thought of it. It contains a multitude of people. It is pleasing to find the Scriptures carefully preserved in some hands, and diligently read. One person I have observed reading the Gospels, which he received five years ago. He is well acquainted with their contents, but does not discern them spiritually I fear. Monghyr has always been the place

of my choice, whenever I have visited it; and here I am in it, well settled at last."

When he was settled in this place, he commenced with vigour his work in translating, and preaching to the natives and the invalids residing there. Four days in the week he was principally employed in translating, two in preaching to the natives, and one in preaching to Europeans. His hopes of usefulness at this period he thus describes:—"As it respects our prospects, there appears a stir among the people, and I do hope some are inquiring what they shall do to be saved. Two or three natives appear hopeful, and I trust we shall soon see some decidedly on the Lord's side, both among Europeans and natives. Our congregation is small, but steady, and most of them appear serious. Four poor old serjeants attend constantly, and two or three more occasionally. I preach to their wives in Hindoostanee: we meet twice on the Lord's day, and twice in the week, for English worship: I have much to do in going about from house to house. Brindabun is daily out among the natives, but they are becoming shy; yet God is mighty to begin his work among them also. Prayer and patience, prudence and perseverance, will carry us through."

After he had been engaged in this way about three months, he resolved on another excursion among the natives, as we learn from a letter addressed to a friend at Agra.

"*Monghyr, August 12th*, 1816.

"I have apparently rather retaliated, in delaying to write to you in return for your last token of Christian love. But you will forgive it, when I tell you, that I have been lame the last three weeks with a sore leg; hence I have been obliged to give up my time for correspondence in order to get it cured. Besides this, I have purchased a bungalow, and have fitted it up, and removed into it, all which has occasioned trouble, and taken up time. This is the first day my leg has been free from a poultice for some time; and though I might claim indulgence to-night from writing, after sitting all day, yet I cannot do it. My heart is with you, and my hand must give you proof of it, by casting a few thoughts on this paper for your perusal.

"I intend to accompany B. as far as Berhampore, whence, if the Lord will, I shall return preaching the gospel to the natives. I long for another campaign. These labours put life into one's soul, and are, I doubt not, beneficial in some way or other wherever we go. I have plenty of work here: however, my mind goes abroad, and out I must go. Remember me in your prayers, for I may possibly in my return go as far westward as Mirzapore; and if so, I shall be out some time. O that I had it before me to reach even to you at Agra!

"Last Sabbath our congregation amounted to nearly twenty persons. We shall, I trust, through divine help, live down their prejudices, by a steady perseverance in the work. The natives are coming round. I have one man in employ, who is engaged in reading and teaching to read, who may in time, through grace, be very useful. One Bengalee is with us, who appears to be determined on making a profession of Christianity; and a poor simple Byraggee is daily reading the gospel and singing hymns.

The Lord can make him know
The mysteries of his grace.

"Having been confined at home so long, I could not go out among the natives, which has not had a good effect. Some persons who were formerly with us, learning to read, are gone; but they may return."

On the 15th of August, he proceeded down the river with his friend as far as Berhampore, taking with him a native inquirer: he preached at a great number of places on his way down, and on his return. We shall extract an account of one or two, which will enable the reader to form an idea of the rest.

"Sept. 1st.—Went out after breakfast to a threshing-floor at the outside of the place, and was surrounded by a great number of people, who heard me read and explain the word of God to them till the middle of the day, when I dismissed them with prayer. Coming on the boat, I found the sores of my feet very bad: dressed them, and lay by till four o'clock, when I ventured out, and continued till dark, reading, explain-

ing, exhorting, and preaching, in the midst of a very large congregation of Hindoos and Mussulmans. I dismissed them with prayer: but after this, they kept me engaged for some time. These people had never heard the word before: may Jesus be merciful to them now! The Hindoo who is with me, was employed among them reading and conversing most of the day. A few tracts and gospels were distributed amongst them. My sores are much inflamed, but my heart is encouraged.

"7th.—Bhogulpore. Came here this evening: put to at the ghaut where we stopped last year: began to converse with some children, by asking them what the idols were, whether they were wood or stone: they informed me that those by the ghaut were stone, adorned with silver, and that one of them had golden ornaments, but they were stolen: this I found to be the truth. One of the little boys said, one of these idols cured sick people; that it had cured him when he was very ill, his mother having vowed to give the idol two kids. While I was talking with these lads, several people came round, amongst whom I was engaged till dark. Some Bengalees raised the shout of 'Hurry Bol,' and went off. A man of some consequence, with a number of servants, came by candle light: he talked very formally, as most of the great men do, but was not at all serious."

The state of things in October, he thus describes in a letter to a friend:—"We are settled in a regular mode, and hence we have little that is interesting frequently occurring. Our congregation has increased since my return from Berhampore. On the Lord's day we have about twenty grown up persons, besides children. Some appear seriously inclined, two or three women and two or three men. Others appear as you would wish, and yet the word makes but a momentary impression. They are destitute of renewing grace, than which they had better by far be destitute of bread. I have had about three month's confinement, which has put me back; but I have commenced a regular course among the natives. Wednesdays and Fridays I hope to spend among them. Whenever I go out, I find many hearers, and things appear rather encouraging. One Brahmin appears to have cast off all regard to the whole

of Hindooism: he is employed as a reader of the scriptures and a teacher. He is a very intelligent, diligent, respectable man. God will work, I believe. A Bengalee is here who has renounced cast; how much farther I cannot say. Time proves all things."

The following remarks found among his papers, bring us to the close of the year 1816.

"November 1st.—During the last month our English congregation has increased, and appears reviving; seriousness is visible in most of the hearers, and there is a very regular attendance. I go out twice a week amongst the natives, and preach, read, and explain in three different places each day; many people hear with apparently much interest. Hingham Misser and Rogonauth appear hopeful: the latter has wished to be baptized. Am translating the 5th of Isaiah. The Pundit has left the work, which is very distressing. Some Brahmuns enticed him away, by offering him a large sum of money to come and read the Shastras to them. I have corrected the Gospels of Matthew and Mark in Hinduwee. Blessed be my heavenly Master, who has enabled me to work, and kept me in it the last month, and given me hope in all.

"December 1st.—Within the last month, I have visited two large assemblies, in which I preached to multitudes, who had never before heard of the Saviour. All behaved with the greatest good will: many heard attentively. One day I was at Sectacoonda, and the next at the fort ghaut, and another day on the other side of the river, preaching to the pilgrims, who were there assembled, waiting an eclipse of the sun. They heard apparently with great approbation. A number of tracts and Gospels were given away, which, under the divine superintendence, may effect something. From one of the tracts given away at Sectacoonda, one young Brahmun is reading the Scriptures very eagerly. When I go out, many people come together, and appear to be pleased; but what profit they get, or whether they get any, remains to be seen: all is encouraging. During this month many have come to hear the word. O for success, when will it be? We hoped to have seen one at least baptized: but this has been prevented in a most distressing manner, doubtless for good, though I see not

how it can be so: our Master knows better than we do, and he can frustrate all the devices of the enemy. Hingham Misser appears firm, and is making progress towards the kingdom of God. Prayer has been set up in one European family: may it be continued, and a blessing attend it. Brindabun labours both abroad and at home. He has hope of his wife, who is wonderfully altered, to the poor old man's great joy; he has people every evening at his house. The translation is progressing slowly; the 28th chapter of Isaiah is completed, and something done in correcting and amending the Hinduwee. With great labour I have proceeded to the 15th chapter of Matthew, and something is done to Mark, and part of Luke. I know not but I should do it better and quicker, if I translated it directly from Greek. I have put my heart on having a pure Hiduwee Testament; but alas! the year is closing, and all is done now that can be done, except remorse for past neglects. 'So teach me to number my days, that I may apply my heart unto wisdom.' Let love divine lead my soul to Jesus, and keep it fixed on him for ever."

In the beginning of the year 1817, an opportunity offered of making another missionary tour. A friend of his, an officer in the army, being about to proceed up the river to his station, invited Mr. C. to accompany him. He accepted the invitation, thinking that he could contribute to the spiritual welfare of his friend, who had but recently commenced a religious life, discharge a duty which he owed to the heathen, and at the same time enjoy the sweets of friendship, which, in the midst of severe labours and absence from his family, would prove truly agreeable. This was the last great effort that he made in attempting the evangelization of the natives of India: on which account it is the more interesting, and will justify us in making a few extracts from his journal.

"Jan. 16th.—Jeebunpore. Owing to a very strong tide, we have made very little progress. We have been detained also by an accident which occurred to the cook boat: it was sunk, but here mercy interposed; no one was lost, and after some trouble many of the articles were recovered. I have by this detention had a very good time of it at the ghaut, in preaching, reading, and conversing with a great many, who took

tracts and Gospels. May the seed sown spring up in due time, and bring forth good and permanent fruit, to the glory of divine grace! Here I found some who knew me from former communications.

"17th.—Putasah. Feel better to-day from yesterday's exercise. Work and live. Detained most of the day from yesterday's accident. In the morning early I preached from the top of the budgerow to a great number who stood on the banks. Several of them heard in a very agreeable manner, and took tracts and Gospels: after this I was engaged on the bank. In the evening my friend and I went out into the village, and came to a Byraggee's house under a large tree. They call this man a *perfect* one, and shew their great respect for him by leaving their shoes at a distance, which I do not recollect seeing done to such a degree in any place. I discoursed with him, and a number came together, who listened to what was said with great attention. The old man looked at the Gospel in my hand with great eagerness: and thinking he wished for it, I left it with him.

"20th.—Duryapore. Here I was engaged till after dark, in reading, preaching and prayer; one Gospel and some tracts were left among them to bear witness to the truth. Near this place, on our way to Sirdhana, we spent a Sabbath: one of the Gospels, I was informed, was in this village which was then given away. These people are exceedingly well behaved: may a blessing rest in reserve for them, to be displayed in due time! They said, it was well known that the person who has the Gospel reads it; this looks well.

"21st.—Marka. Walked out to this place, and commenced my address under a tree by the side of the road, and had many hearers. The budgerow stuck on a tree, and did not come up for two or three hours; this prevented my giving books away, which I should otherwise have done. Met with some pilgrims from Jugunnauth, and two poor old women at the ghaut, who were going a long journey to throw water on a stone. I talked with them, but could not persuade them to relinquish their folly, in the prosecution of which, it is more than probable, they will be called to give up their lives.

"23rd.—Went out this morning, and met with a few men, with whom I began to converse in such a way as I thought they would understand. I asked them what was their employ: they said, they cultivated land, and sent their rent to their lord. I continued the conversation, by asking them about the supreme Lord, and their conduct towards him. After reading and speaking much to them, I gave a Gospel and a tract to one who could read, and he wished to give me some milk in return.

"31st.—Walked out about noon, and came to some people by the river side, and began to discourse with a sawyer, who was sharpening his saw. I remarked: 'So, friend, your wood is rotten at the heart.' He replied: 'Yes, Sir, it is decayed in the middle.' I then said: 'Aye, it looked well on the outside, but so it has proved: much the same many other things appear; as for instance, your ways of worship and Shastras are of this sort: examine them, you will find them so." The sawyer began to sharpen his saw; but what was spoken arrested his attention to such a degree, that he laid it by, and fixed his eyes upon me. This was a very agreeable opportunity, and the blessing of the Lord can make it successful.

"Feb. 5th.—Walked out about noon, and came to a ghaut, where I met with some devotees, who are denominated *perfect ones*. I observed some stakes driven cross-ways into the bank of the river, near the edge of the water: between these a mat was placed, and in it a quantity of sand. On inquiring the reason, they told me these perfect ones slept there at night: this is designed to serve as a proof of their austerity. Here I was soon surrounded by a large congregation of very attentive hearers, amongst whom I was very actively engaged for a long time. Came on to the ghaut, where I was introduced to a man who sat worshipping the sun. Found him very hard: but several who came round were much pleased with the contest. He moderated: I preached and prayed, and so concluded the day, which has in some respects been very propitious.

"6th.—Buxar. Walked out to a village a little below this place by an indigo factory, where I met with an assembly, in which a Brahmun was displaying his oratorical powers. I began, and he very attentively listened all the time. All the

many tracts and Gospels were given away, for which they were very clamorous. Am much fatigued.

"17th.—Went out after breakfast. Numbers of people chiefly Mussulmans, had been waiting for me, for four hours before; but my body remonstrated against my going out. Under a tree I was engaged with the Mussulmans for some time; after this two learned ones and a pundit came to the boat, with whom I had great disputation indeed on the evidences of Christianity. Blessed be God for all the help and strength afforded to me in the work: may the seed sown be for a future harvest!

"21st.—Mirzapore. Employed in the city all day and at the ghaut; multitudes have heard the word attentively: all appeared much pleased. Most of the tracts and gospels are gone; a few remain for to-morrow.

"22nd.—Engaged all the morning at the ghaut: people came in crowds, and the remainder of the books and tracts were given away. I preached and prayed among them till I was completely exhausted, and could not speak any longer: all heard with the greatest attention. I would most gladly have spent my life amongst them. Parted with my kind friend Captain G. early in the morning, and felt very melancholy for a while: the work aroused my spirits, or I should have been very much cast down. Left the ghaut with difficulty; people were continually coming, and what can one person do in the midst of such crowds? I find that in this journey I have been only reconnoitring and skirmishing; it will require weeks if not months, to engage in any of these cities in a proper manner. O that my life may be spared, and my soul be so kept, as to be enabled to commence more effectual operations at some future period!"

This was the extent of his journey: on his return he was engaged in the same manner as on his way up, preaching the gospel to the heathen. At Digah he staid a few days, and had the pleasure of witnessing many things which greatly refreshed his spirit. He thus describes the pleasing scene:—"During this interval, I preached twice to the soldiers in the cantonments to large assemblies. Heard of good being done, when I preached here last on my way up: one man

came and related to me the manner of God's manifestations to him; he appears very affectionate indeed. Blessed Jesus, work thy will in him, and keep him near to thy footstool, and close to thy heart! Ten or twelve persons have proposed themselves for baptism. A wonderful revival has succeeded a troublesome time in the 24th Regiment. Some of the Artillery are proposed for church fellowship. Among the natives here something I hope is really progressing. All who were baptized continue firm, and two of them appear fitted for usefulness: three or four are waiting for baptism. Yesterday I conversed with them, and one of them especially was much affected. O how pleasing to see tears rolling down the cheeks of one who has been lost in the mazes of idolatry, when he hears of the love of God in Christ Jesus!"

While on the river near Digah, he commenced a letter to his friend Mr. Ivimey, which he did not finish till his arrival at Monghyr. This, together with another, which he wrote to Dr. Ryland in the same month, furnishes us with his reflections on his journey, and with a concise statement of the progress of his work at his station till the close of March 1817.

On the Ganges near Digah, March 4, 1817.

"I am now on my return, having been westward as far as Mirzapore, preaching the glad tidings of salvation to both Europeans and natives. I went up in company with a Captain G. whose heart has, I trust, been under the influence of the Holy Spirit for the last few months; a very wonderful change is effected in him: he is indeed 'a man wondered at,' and not without reason, for he has been renowned in the course of folly amongst his fellows. I believe he designs to give to the mission 1000 rupees, or an annual sum of 200! The good Lord perfect his work, and form him for his praise. On the journey he has been the means of bringing some to hear the word, who otherwise might never have had this mercy; and in every case it was taken well. Swearers refrained from profane language while we were present, and promised ever to do so, and to read the Bible and religious books, of which we afforded a supply to await the divine blessing.

"On the way, I preached at Gazeepore one Sabbath, and Benares another, and two half days, and at Mirzapore a day and a half, and to the people of many of the intermediate villages and towns. Every book and tract I took for distribution was given away; and having spent all my ammunition, I was under the painful necessity of sounding a retreat from Mirzapore, as I found that among the multitudes I could do little sword in hand. Indeed the journey has been more a trip for health than otherwise, in which some little was done in reconnoitring and skirmishing; but if health and opportunity combine, I hope to be engaged more maturely in some ensuing campaign. Four months were barely sufficient to do justice, in a missionary method, to such a journey. Probably about 2000 tracts and 200 Gospels have been sent abroad to call up the attention of the people; every one of which, in the hand of the Holy Spirit, may be the means of salvation. In some places, some persons appeared to be near the kingdom of heaven, who had been stirred up by former preaching and tracts. Indeed the Lord is on his way, and his work is before him: success attend his progress in renovating the world! At Digah things amongst the natives are promising: those whom I baptized last year remain firm, and two of them are zealously employed in the work, and many are daily calling on them to inquire about this new light and strange way. Three or four natives are wishing for baptism; and if all remain well, I expect to go thither to see them in the space of five or six weeks. Here you see the power of the simple word amongst the natives. The European brethren are not proficient in the language, and have much to do in the school, and preaching in English; but the native brethren pray and read together, and the blessing from above descends upon them. I was greatly encouraged by what I saw here of the brethren and inquirers. Sister Rowe is very assiduously studying the country language; and if she is able to prosecute her design, she will doubtless become a proficient in it beyond many. At Monghyr all is but commencing. One native appears to be wholly on the Lord's side: he is constantly engaged in reading the Scriptures, and in discoursing about them. All have reckoned him a Christian, and one of his relations, a very

respectable man, has been here twice this week, and has taken a New Testament; whence it appears that the prejudices of his own people begin to subside. This person's name is Hingham Misser: he is a very humble, respectable man, well known in all these parts; and the whole place has been in consternation at the probability of his becoming a Christian. Our native brother Brindabun is here, always at work. I rejoice in your operations in Ireland.* Success attend them—may the Lord of the harvest raise up labourers for the work from among the Irish! I long to hear of native Irish preachers. If the churches revive, their sons will arise to the help of the Lord against the mighty. Irishmen and the Irish tongue are necessary, in order to ensure extensive success. Go on and prosper. Conduct all in an humble and unostentatious way, and God will be with you."

"*Monghyr, March* 26, 1817.

"I have lately been out a journey as far as Mirzapore, and was absent about two months; in which, to the praise of my merciful Master be it spoken, I was much employed, both among Europeans and natives. It is wonderful to observe, how evidently an invisible hand is at work among the natives, preparing them for the Lord. Some evident change is effecting in the spirit of the people, and in their prospects, which augurs well. It cannot but be most encouraging to a missionary. At Monghyr, however, this change is not so conspicuous; hitherto the people appear hardened, and but little excited to attend to these things. The enemy has been busy in his endeavours to frighten them, and to rouse up their prejudices, and, for the present, is but too successful. Hingham Misser, a person who has for months afforded hope by his steady attachment to the gospel, remains firm, and is, I believe, sincere. He is not yet baptized. He is employed as a reader of the word, in which his usefulness will, I doubt not,

* Referring to the operations of the Baptist Irish Society, to which his correspondent was secretary, and which, by the establishment of schools, and distribution of the Scriptures, and employment of readers and catechists in the *Irish* language, has been the means of very extensive usefulness.

be apparent. He is a man of respectability, has very respectable connections, but is low in poverty, and has a family. Many people are daily calling upon him to hear what he has to say for himself. He is gone out to-day with Brindabun to Seetacoondá, a hot well, to which there is a great resort at this season. He is very humble and very determined. Blessed be the Spirit of all grace for this eminent instance of his power and benignity!

"As it respects myself, I have not been altogether so well in body as in former years. At this time I have a nervous complaint, which unfits me for almost every thing during the morning. It assumes an alarming position in my constitution, in my fortieth year, and ought to be regarded by me as a serious monitor. I find that I can bear active, much better than sedentary business. My wife, blessed be the Father of mercies, is in tolerable health. My little daughter also is well.

"At Digah, the brethren are in full employ. They preach at Dinapore to a large congregation of His Majesty's 24th, and others belonging to the Company's forces; and things appear to be in a very reviving condition. Brother Rowe writes me, that they have about twenty candidates for baptism. When I was there, several natives appeared very hopeful, and those baptized last year remained steadfast; and two of them were apparently useful in communicating the word to others. I was greatly encouraged from observing the progress of the word of God on the mind of the inquirers—'It is spirit, and it is life.'

"It is certain now, that religion is on the advance among our own countrymen all over this country. It is now becoming common to hear of such and such a one's having 'taken a turn.' Verily Jehovah Jesus is on his way, and his work is before him. A few of the civil servants, and many of the military, are 'looking to Jesus.'

"In the translation, the Psalms and Genesis have been completed, and the works of Solomon and Exodus, with part of Leviticus, and part of Isaiah, have been gone through. The Gospels of Matthew and Mark, in a refined dialect of the Hinduwee, are almost ready for the press, and Luke is in hand. Hitherto the Lord hath helped me.'

After this period his papers furnish us with only a review of the labours of each month as it passed. He found, when he had to travel over the same ground from day to day, there was not a sufficient variety for more than a monthly journal. As these accounts are short, and nearly the last he wrote respecting his public engagements, we have deemed them worthy of insertion.

"April. *Monghyr*. Last night, while I was on the river, a violent gale arose, in which I was preserved. One thought composed my mind greatly,—the hand of Omnipotence can hold me with a cobweb for preservation, and without this, the strongest cable could not keep me from destruction. During the last month, I have been much engaged at home and a little abroad. In the translation I have done a little; last night I was in the 37th chapter of Isaiah, which I have just finished. Matthew and Mark are almost ready for the press in Hinduwee. Correspondence has lain heavy upon me this month.

"May 1st.—During the past month things amongst the Europeans have not changed much for the better. Amongst the natives I have been out but little; hut Hingham Misser and Brindabun have been pretty much engaged. Had one good day's work among a party of strangers, who came from Nagpore and its vicinity on a pilgrimage; most of them were respectable men, and could read Hinduwee well; and they, though Mahrattas, heard and understood, and were peculiarly attentive, and very eagerly took tracts and Gospels. This was a reviving season; many here were stirred up by it. Some have been to hear the word; and to a few Tracts, Gospels, and Testaments have been given, which are daily read.

"May 30.—Have been pressing on with the translation of the Brij-Bhasha and Hinduwee. This is to me labour, but it becomes easier every day. Within the past month I have set up one school, which contains nine scholars. Two adults have begun to read the Scriptures, and appear very hopeful. Hindoostanee worship has been better attended at the Octagon. Received a letter from Rev. Mr. Hastings, late chaplain at Gazeepore. He informs me, that a number of people in the vicinity of Delhi have forsaken idolatry from the books received at Hurdwar. On the 26th, about half past eleven at night,

I perceived an earthquake: the earth softly reeled: I sat sweetly composed, and observed it. O the tremendous power of God! The sun was eclipsed a few days ago. The month now closes, and leaves me wrapped up in gloom and darkness. O when will my sun arise!

"June 30th.—Have been visited by our friend Mr. Lindeman, and have had a pleasant interview. During this month, some progress has been made in the Brij-Bhasha translation. One person has been proposed for baptism: things in other respects much as they were last month.

"July 31st.—Forty years have elapsed since I was born a sinner into this world. I look backward with great remorse reviewing my enormous sins and glaring deficiencies; yet have I a very loud call for thankfulness. Who is it that hath made me to differ, during the last twenty-two years, from what I was before? Verily, O Lord, thou hast done it, thou alone! I desire to glory in the grace of God, which, through Christ Jesus the Saviour, has been exhibited towards me in a marvellous manner, and has kept my heart and soul towards himself, and his work; for in the midst of all my enemies and corruptions, his service has been my real delight. Yet what can I say? I am confounded before the Lord. How much of my life remains, who knows? 'So teach me to number my days, that I may apply my heart to wisdom,' and my hands to the work before me. During this month, things have rather revived. On the 11th, I baptized Mrs. C. who has been brought in much mercy to confess the Lord Jesus before many witnesses. Blessed be the Lord for this instance of his mercy! The Scriptures have been read to many in the places around by the readers, though none have been moved to come forward. Hingham Misser and Bundoo afford much hope, and Brindabun is very active: these three persons are gone of their own accord with books and tracts to a large assembly, where at this time people from all parts around are collected. Several tracts and books have been sent abroad among the people here, and several times we have had strangers to worship. I have just finished a tract in Hinduwee. This month one of our neighbours died, after a very short illness: he expressed regret that he had not attended to his Bible more, and

promised on his recovery to reform and attend worship, and exhorted the person who was with him (one of our hearers), not to forsake the worship of God. In my family I have had afflictions: first our daughter was ill for several days, and then my dear wife was taken suddenly and dangerously ill; but God in mercy spared her. Oh what a night it was, in dreadful expectation of the termination of her existence! Blessed be the father of mercies, it endured but for a night, and joy returned in the morning!

"August 31st.—How shall I review a month which has passed away almost unnoticed, and is now gone as a dream! I can scarcely tell what I have been doing: little has occurred to cheer or distress.

"Sept. 30th.—Amongst the natives, this month has brought great mortality, to an awful and alarming extent. The *cholera morbus*, or something like it, has taken off many in a very sudden manner. The people have been greatly alarmed. One night the whole town was in an uproar: all crying out in the most frantic manner, to frighten the devil away, whom they esteem the harbinger of this mortality; they were like persons possessed. Blessed be the Lord for his mercy, that *we* are not all as many now are! Brindabun has been very ill, but is in mercy spared. In this month I was laid up the most of one week, probably from too close sitting to write. This has been a check on my progress in the work: may it otherwise be beneficial. Alas! what are our bodies!"

In the middle of the month of November, he went to meet his friend Mrs. Grant, who, as there was no missionary at Agra, came to Digah for the purpose of being baptized. On his way thither, and on his return, he preached at a number of villages to the natives: in this work he was instant in season, and out of season, improving every opportunity afforded by these incidental excursions of carrying on his great design. We shall insert his account of one day, as it contains an extraordinary specimen of European and Indian manners.

"20th.—Went out to Boiconthapore ghaut, and preached to a number of men who were sitting there. I gave them some tracts and a gospel. They were very attentive. Stopped at another ghaut, and began to discourse with the people

who were there bathing. At first, they were not very willing to hear; but I soon attracted their attention, and was surrounded by a great crowd. After preaching there some time, they invited me into a more convenient place near a temple, where I continued to discourse to a very attentive audience: after praying for a blessing, I gave them some tracts and Gospels, which they took very eagerly. Crossed the Nulla, and went to an idol's temple, where I met with an elderly Brahmun, and began to converse with him. During the conversation, the old man asked me, 'How is it that your countrymen steal our gods?' He then said, 'Sir, a gentleman, whose name I do not remember, came to me, and asked me to let him take the image of Lukshmee away, which stood on the point where the river and rivulet meet; and he said he would give me a sum of money if I would consent to it. I told him that I could not take any money for it; that she was worshipped by all the people round, and that several times a-year the people assembled from the country at a distance to see the goddess, and to bathe; at which times much was offered to her. He told me not to mind, but to let him have her, and he would amply remunerate me: thus he came to me four or five times, and made the same request. He took me on board his budgerow to see his gods: there I went into a room, and saw the gods sitting in order, with two Brahmuns, attending them. While I paid my respects to these gods, Sahib stayed without: and when I came out, he said, Well, have you seen the gods? I replied, Yes, Sir. He then said, Will you permit me to take that goddess, and take some money? I said, No, I cannot, Sir; and came away. But what did he do? Why, he got his people together, and took away the goddess by night; there the tree stands, Sir, but the goddess is gone!"

"Walked out in the evening, and met with some Bengalees, with whom I was long engaged at different times by moonlight; preached to a number of people who had brought a dead body to burn; they heard with some attention; but it was grievous to see them so thoughtless on such an occasion. I stopped to see the ceremony: the body was in a few minutes enveloped in flames, and then pushed off into the river, and the people returned laughing, as from a feast."

Respecting his visit to Digah he says; "I had a pleasing, and I hope a profitable interview, with our dear friends at Digah. On Wednesday the 25th ultimo, I baptized Mrs. G. and one of the Artillery: he was formerly a zealous Catholic, but was brought to think on his ways through a word or two spoken by Mr. Murray. A word spoken at a venture may effect great things. Last Sabbath we commemorated the dying love of the Lord Jesus, and I think all were refreshed with the dew from above."

His review of the next month, which closed the year, contains a number of interesting particulars, and is the last he wrote for a long period.

"December 31st.—During this month, glory be to God, the author of all favour, we have seen our desires fulfilled. On the 27th at noon, in the river, opposite our Bungalow, I baptized Hingham Misser, the first native convert in this place; the Lord hath dealt wonderfully with him, and hath verified his word, and the power of his grace. It is now eighteen or nineteen months since he came and took tracts and the Scriptures, from which time he has never laid the Holy Book aside a whole day together. We have prayed, and hoped, and rather impatiently waited for him; and, blessed be our Saviour, he, in his due time, is come, and we have not been disappointed after all our fearful forebodings. He had been ill for several months, and I began to give up all for lost; but he has been spared, and wonderfully enabled to put on the Lord Jesus, for whom he has hitherto lost all things. His wife and children will not, they say, own him any more. On the morning before he was baptized, he ate at home, and then came off in the midst of weeping, intreating relations. His wife, children, and the whole neighbourhood, were raised to persuade him not to become a Christian. He says, One pulled, and another came before me, saying, But hear now, stay now, whither are you going? I said, What can I have, were I to stay? I know whither I am going, and what I am about. I thought on these words, 'No man that putteth his hand to the plough, and looketh back, is fit for the kingdom of God,' and kept pressing on till they all left me.—What a struggle he must have had, and what support, too, from above,

to enable him, in his debilitated state of body, to perform such a deed of Christian heroism! This baptizing has struck the whole neighbourhood; all are indeed filled with wonder and consternation. People are daily coming to see our brother, which affords him an opportunity of giving them 'a reason of the hope that is in him,' and an account of salvation by Jesus Christ.—I have been out a few times, and preached to a few people, who appeared to hear attentively. I presented the four Gospels in the Bazar to a gentleman, who presented me with 50 Rupees in return. I hope a school will be begun to-morrow amongst some invalid sepoys, a few of whom are favourably disposed. Brindabun has been since I was there, and was well received. Few people have been to hear lately at the Bungalow: but Brindabun has had constant employ. One person appears to be preparing for the kingdom of heaven, and he who prepares him will bring him forward in due time: his time is the best; our faith and patience are to be exercised, our prayers and desires are to be called forth. Through the good hand of God upon me, I have been enabled to carry on the Brij translation to the first chapter of Daniel, and the Hinduwee to the conclusion of the Acts; to effect which I have sat very close, and have, I fear, hurt my body somewhat by it. I have been laid by one day. I felt a peculiar sensation this morning about three o'clock in my lungs, for which I cannot account. On Monday morning last I felt as if I must die: my breathing was inexpressibly difficult, and my cough seemed to be turning up my lungs and splitting my head: but, blessed be the Father of mercies, I am better, and am now able to sit to write in comfort, to close this passing year.

"Last Sabbath day, the Rev. Mr. C. on his way to Benares, to which place he is appointed chaplain, preached here. We all went to hear him, and he came to hear me in the evening, and breakfasted with us as he passed by. He is a truly devoted servant of our blessed Lord. When will thy people have one Lord, one faith, one baptism, and all indeed be one? Mr. C. tells me of the great increase of evangelical clergymen in England. This is good news indeed.

"All preserved in the mission through another year; but alas, how little success attends us! The work in my hands

requires years to accomplish it; but whether another year will be granted to me for what I am to do, I know not. O that when my Lord and master cometh, I may be found in his work! Now pardon all my sins, O thou forgiving God, and crown with blessings this departing year!"

For the space of fifteen months after writing the above, his complaint made such inroads on his constitution, that he was unable to do any thing of great importance among the heathen. During this long period, his private papers furnish us with no information. On the 8th of January, he addressed a letter to the brethren at Serampore, which contains his reflections on the past year.

"*Monghyr, Jan.* 8, 1818.

"On reviewing the work during the past year, some favourable circumstances appear to counterbalance the numerous discouragements which attend it. From our small English congregation our gracious God has given us 'one, a sister, and beloved in the Lord,' From the heathen he has also, in his wondrous operations, given to us one, who, we trust, will prove a beloved and faithful brother and fellow-labourer in Messiah's kingdom. He is a Brahmun, and is related to one of the most respectable families in the country around. He himself, however, has been made poor by Providence, that he might become rich in faith through abounding grace. Brindaban is very diligent, and bears a constant, and an irreproachable and irrefutable testimony to the truth as it is in Jesus. He is one of the bunches of first-fruits gathered at Rehoboth, in whom, blessed be God, I have daily joy.

"I have lately been very poorly with a cold, which has settled on my lungs, and unfitted me for every thing. To-day I feel something better, or I could not have written this. Every morning I have a very distressing paroxysm, which goes off with coughing and expectoration. I am daily led to feel something of the weakness of my tabernacle, however hale it may appear to be.

J. C."

In April 1818, he wrote the following letters to Mr. Ivimey and Dr. Ryland, which give a general view of what transpired during the first four months of the year.

"*Monghyr, April* 1, 1818.

"Well, you will say, what prospects have you? what have you been doing? What shall I say? I will tell you all I can. In last November, my family and I went to Digah, to meet our dear friend Mrs. G. from Agra, who came all that way (400 miles) to follow the Lord in his appointed way. Then I had the happiness to baptizē a person, whom I can look upon as the fruit of my former labours. A letter from her, received to-day, says, that she went on her way rejoicing all the way home again; and in her journey distributed 700 Gospels and pamphlets amongst the people, in the towns and villages by the river side. I rejoice in this, as my work is thus carried on by others, while I am engaged in another department.

"On the 27th of December, (1817,) glory be to God, Hingham Misser, a native, was baptized in the Ganges, just below our house. His conversion and baptism have made a great stir among the natives. On the day he was baptized, some said, 'Monghyrka nak kata gye;' i. e. 'Monghyr's nose is cut off:' by which expressive phrase, great disgrace is intended. Hingham Misser is a Brahmun, of very respectable cast and connexions. He had been employed as a reader of the Scriptures for more than twelve months, during which time he had shewn such an attachment to Christianity, as to separate himself from all his connexions. He was visited by illness for some months, during which time none of his relations cared for him; none called to see him. On his recovering, he was enabled to make a profession of his faith in Christ before many witnesses: to do which, he has left a wife and five or six children, and his home. Two lads, his eldest sons, saw him baptized in the river, as though they saw him burned: and they have not spoken to him since: they may be twelve or fourteen years of age. To one of them the father sent a pair of shoes, which he threw away with contempt. The relations unite to support the family, and many others unite with them to preserve the whole from becoming Christians. I suspect, how-

ever, that this will not last long: the benevolence of a native is seldom a perennial stream. Of all the professions of Christianity which have been made in this country, few have been attended with such triumphant circumstances as this has been. Hingham Misser is a very meek man, very humble, very diligent, and of a very good understanding in the Scriptures: he is daily employed in the instruction of the people here, amongst whom he boldly declares his profession, and meets with more attention than in his circumstances could have been expected. Brindabun, our aged native brother, has been greatly encouraged by this instance of divine favour. He is now gone to Digah, in company with Nyansookh, a young man who was baptized about a fortnight ago. He was sent by the brethren from Digah for instruction, and remained here upwards of two months: he was originally from Joypore. We have one inquirer, whom Brindabun and Nyansookh brought from a party of pilgrims: he has shaved himself, and appears very hopeful. Another young man appears to be on the Lord's side, but fear of his father and mother prevents his coming forward. A European lady has, I hope, been brought to discover her sinfulness, and the excellency of the Saviour, by a visit to Monghyr, which Providence brought about. She is mother-in-law to sister P. she appears to be brought from the state of mind of the boasting Pharisee, to that of the contrite publican. Our brother Captain P. is not yet returned from the Cape, to which he went on account of his health. We were rejoiced to hear from you respecting brother B. as we had been very anxious on his account. Our sister Moore has been removed by death, and our brother Moore is in deep distress, and has been afflicted with a fever for a long time. I regret that I have to impart no welcome tidings respecting myself. I have been labouring under a cold ever since I left Digah, and from the beginning of this year have been almost laid up. For a whole month I did nothing. My cough, which is very severe, is attended with asthma, and what will be the termination of my complaint is at present very dubious. I am much debilitated in body, and do very little. I delight in the work of translations, and have my heart set upon the completion of two versions for the work of God. But my heart fails

me. If my cough continue, what can I do? Pray for me, for I hope I shall not be beyond the reach of prayer when you get this. Ever, my dear brother, your unworthy, but affectionate brother,

J. C."

"*Monghyr, April* 28, 1818.

"I wrote to brother Ivimey a few days ago, from whom you will possibly hear of my indisposition. Since I wrote to him, I have been obliged to give up all speaking and reading aloud: whence our little meetings have been entirely dropped for the last fortnight. I am now taking ass's milk every morning, and am ordered to take it every evening likewise. My disorder has had some asthmatic symptoms, and some that incline to consumption of the lungs, in its incipient state. Two or three days together I feel better, and have a comfortable night or two; then a violent paroxysm commences, which brings me down almost to the dust. Three evenings since, one of these paroxysms continued three hours. This morning I feel much better, and hence begin to write to you, hoping to finish it by small endeavours in the course of the day. I bless the Father of mercy for his goodness to me in this long affliction: he affords me many mercies every day. I have a comfortable habitation; a kind, attentive, and affectionate wife, who watches over me constantly with great anxiety: two very affectionate Christian sisters, who spend three evenings in the week with us; and many other conveniences, which I need not enumerate here. I am in his hand who does all things well for his people, and who will do that which is best for me. I wish to live and complete the work I have in hand; but if the will of the Lord be otherwise, I pray that he may give me resignation to it, and satisfaction with it. Since I wrote to you in June last, I have baptized three persons at Monghyr, and two at Digah. Two of these are natives, and three Europeans. Three of them are the fruit of my labours, which God has condescended to prosper; the other belong to the brethren at Digah. The first I baptized is a young widow, who has given decided proofs of her attachment to the Saviour, by the sacrifices she has made and the opposition and persecution she has borne on his account.

Had my health been continued, the translations had been by this time much forwarded. As it is, they remain much as they were at the beginning of the year, which found the Prophets, to the first chapter of Daniel, translated into the Brij; and the New Testament, in the Hinduwee, brought on to the end of the Acts of the Apostles. During these four months, I have finished Daniel in the Brij, and seven chapters of Ezra, and a few Psalms, in the Hinduwee, which I translate on my solitary Sabbaths. My complaint appears not to admit of my sitting, more than speaking: hence it is that I have given up most of my inland correspondence.

J. C."

His disorder after this continued to grow worse, and from a letter we received from Monghyr in July, we were much afraid that his course would soon be terminated. What were the feelings produced by this communication may be learned from the following paragraph sent to the Society in England; —"We are sorry to have to condole with the Society, in the severe and alarming affliction of the most useful of missionaries, our esteemed brother Chamberlain. He has for some months been labouring under a severe attack of the asthma, that has totally laid him aside from all exertions, and brought him to the brink of the grave. We sincerely pray that God may dissipate our fears, and, for the welfare of our mission, and in compassion to the heathen, restore him to health, and prolong his valuable life. The last accounts from Monghyr respecting him have been very gloomy."

In October, he was recommended by his medical attendant to try a change of air without delay. His situation at this time was distressing, owing to the unavoidable absence of his wife, and his own great debility: he thus describes it in a letter to a friend.

"*Monghyr, October* 16, 1818.

"Yours I have just perused, and can no longer refrain from writing to you a few lines. I do remember you, and for several days past I have wished to summon up my strength and spirits to write you an acknowledgment of your kindness,

which you have shewn in writing to me thrice, while oppressed by my long affliction. I am broken down under eight long months of sickness. I seem to care little for this world. Its pleasures, prospects, and comforts, are little to me. The doctor is sending me to the Sand Heads: he will not hear of my going westward. A budgerow is now at the ghaut; and if I can get it, I shall proceed, the Lord willing, on Monday morning for Calcutta; the sooner I go the better.

"You have your trials, I perceive, as well as others. I sincerely sympathize with you. O that our troubles may be all sanctified! They are all needful for us, doubtless, to chastise our disobedience, to correct our unholy tempers, and to wean us from this delusive world, that we may fix our eyes and hearts on superior objects. You will be aware of my trial in now proceeding. My wife is out, and my child with her, whom I have not seen for almost a month; and then to be more than two months absent! What may take place in this time, who knows? Whether we are to see each other again or not, our God alone knows; we know not. Alas, what distress attends us all in the course of our lives! I hope to baptize Hurreedas to-morrow morning. He is the pilgrim who stopped on his course to Jugunnath. He is, I trust, a sincere follower of Jesus. Hingham Misser and he have been two months well employed at Bhogulpore.

J. C."

He proceeded immediately to Calcutta, to try what effect might be produced by this expedient. A friend who visited Mr. C. on his way down, thus describes the interview. "Upon Mr. Chamberlain's arrival at the ghaut, I immediately went down to his boat, where I found him sitting at his desk reading his Hebrew Psalter. His strong robust frame is greatly reduced, and his countenance strongly bears the mark of internal decay; but his spirits are still good, and his hopes firmly fixed upon the Rock of ages. He seems as if he could say with the church of old: 'The Lord is my refuge and fortress, my God; in him will I trust: he shall deliver me from the snare of the fowler, and from the noisome pestilence. He shall cover me with his feathers, and under his wings will I trust.'

At Calcutta, he received intelligence that his wife, who had been unavoidably detained at Digah in attending a female friend, was on her way down, hoping to overtake him: he therefore waited her arrival; and as soon as arrangements could be made, and things prepared, he proceeded with his family on board the Wellington, a pilot schooner, and remained out at sea for a month.

The effects of this journey to the Sand Heads were such as to give great hopes of his recovery; but from a letter which was afterwards received on his return to Monghyr, we had imposed upon us the painful task of confirming our former report to the Society in England, which we did in these words:—"Since we last wrote to you, we have been visited by brother Chamberlain, who came down on account of the ill state of his health. While he was with us, he seemed considerably better, and his trip down to Saugur appeared to have done him much good; but we have been extremely sorry to hear, since his departure to Monghyr, that he has been considerably worse, and that he is by no means out of danger. While he was in Calcutta, we had the highest expectations that he would perfectly recover. He preached for us several times in Bengalee at our places of worship, and was heard with the greatest attention. He expressed his great satisfaction at the steps we had taken in native work, particularly at our commencing the Doorgapore station. His affliction is peculiarly trying to his spirits; and he says, every village that he passes gives him new grief, because he cannot enter it and preach to the natives. So wondrous are the ways of God, that we are sometimes called to submit to his will, in abstaining from that by which alone we think his will can be promoted. We are persuaded that you will unite with us in praying that his life may be spared, and his health restored; that he may for many years to come, preach the gospel to the heathen, and in this work be crowned with abundant success."

Not long after this, things, in a very unexpected manner, took a favourable turn: he revived, and seemed like one alive from the dead. The following extract from one of his letters, dated February 25, 1819, conveyed to us the pleasing intelli-

clearly how he was employed amidst all his sickness till this period.

Monghyr, August 16th, 1819.

" Our native brethren Brindahun and Hingham Misser are, through mercy, continued very active and faithful in their profession. The latter is a most excellent man. He continues firm in his zeal for the cause he has found mercy to espouse, and is instant in the work, in season, and out of season. Though greatly disliked for what he has done, he is gaining growing respect from his countrymen, who cannot but acknowledge that he is sincere. We have hired a shop in one bazar, where our native brethren go twice, thrice, or oftener, in a week, and continue engaged for some hours at a time. Many resort to them to hear, and some to dispute and ridicule. I requested these brethren to write a letter to the friends in England. They wrote as follows:—

'*Brindabun and Hingham Misser, to the Brethren and Sisters in the Churches of Christ Jesus, in the United Kingdom of Great Britain and Ireland:*

'To the believers in Jesus Christ, brethren and sisters, as many as may be resident in the city of London, and in the cities, towns and villages throughout the United Kingdom of Great Britain and Ireland, to all, Brindabun and Hingham Misser, Christians, send their love and salutations, greeting.

'Beloved,—Through the favour of the Lord, we have great joy; and our desire is, that you also may have abounding gladness in your souls. Blessed be the Lord, and blessed be his servant, by whose means the gospel has been brought to this place, and to our ears, and by which we have been brought into the Lord's church. We were overwhelmed in sin and darkness; but now, by the favour of God, and the labours of our brother, his servant, we are come into the light of holiness. You will continue to pray for us, that we may never again return into that sin in which we lay involved, but that our hearts may remain in faith and love, abounding in joy. May love abound in the hearts of all who are brethren and sisters

in Christ Jesus. We cannot pretend to be able to pray: if the Lord grant his favour, our hearts vent forth petitions. For this we pray, that as the Lord hath had mercy on us, so he may have mercy on all his creation, that all may take refuge in Jesus Christ, and become his true followers. We know but little. The Lord has done great things for us by his people; we cannot declare them. We are very mean and worthless, but our desires are for good. We wish for the water of life, but cannot obtain butter and milk by our own efforts. In ignorance we have written these few words, as a child just beginning to speak, to whose lisping, stammering accents, the parents listen, and are pleased. Thrice blessed be the Lord, Father, Son, and Holy Spirit, who has saved us sinful, guilty, wretched creatures. Who is there in the world, who ever will there be, who to save a sinner will give his own life? But Jesus the Son of God, for us sinners, gave that gift which is the object of all desire. For us the most beloved has been given. The most beloved is a Son; and beyond a Son, yea, an only son, he is life: it remains that we continually and increasingly believe in the death of Christ, by which we obtain salvation, and without which there cannot be any, by any means, saved. Our deficient supplication you will in condescension regard, as though it were more full and pertinent, and ever shew your affectionate regards, towards us. Thus far.'

"We have re-attempted the establishment of native schools and with some probability of success. Three are in operation, or rather are beginning to operate, containing about sixty boys. At one of the school-houses, the native brethren have Christian worship every Sabbath morning, where many assemble. Thus we are going on very slowly, or rather stand rallied round our colours, which we endeavour to keep displayed. Many look at us, and wonder, at a distance; some come nearer, and seem to join us: but, alas! who says, 'Let me go with you?' We will however wait, and hope that Emmanuel will hasten his work.

"We have a small society, auxiliary to the Mission, which has been in existence about a year, and I hope it will support brother Hingham Misser, and perhaps one school. Ours is a day of small things.

"In the work of translating, I make but little progress, my affliction lies so heavy upon me. In the Brij-Bhasha, I am employed after tea and prayer in the evenings till ten o'clock, when I can bear it; but sometimes I cannot sit to it for ten or fifteen days together. Amidst these interruptions, however, I have been enabled, through help obtained, (I bless my Helper,) to get through the minor prophets to Zechariah. The next month, will, I hope, see them completed. I have upwards of six hundred pages of this translation in my own handwriting, besides the Epistle to the Romans, and part of the Second Epistle to the Corinthians, in the other dialect, (the Hinduwee,) in which the printing of the New Testament has proceeded as far as the eighth chapter of Luke's Gospel. It has been a grief to my heart that I should not make greater progress in the work to which I am devoted. However, I restrain myself and moderate my distress. Shall not the Lord do what he will with me? I am dumb: he hath afflicted me, and laid me aside. He can raise me up refined, and set me to again with increased vigour, if he please. So far "all is well."

In the beginning of September, he had a very severe attack of his disorder, which laid him aside for the whole month. About the middle of October, finding it necessary to try another journey to the Sand Heads, he left Monghyr, accompanied by a young man, who was fast wasting away with a consumption. Respecting his journey as far as Calcutta, he says:—"Had a very affecting parting with my dear family and friends. O that it may be the will of the Lord to grant us a favourable meeting again ere long! Blessed be the Father of our Lord Jesus Christ for the love that dwells amongst us; the thought of it gladdens my heart. On the way down, I felt benefitted by the change, and preached to the soldiers of the 59th at Berhampore three times with great liberty and delight. Had a pleasing interview with Brother Sutton, who was with us at Mr. Franklin's: had some opportunity of breaking up new ground, at least of attempting it, which was gratifying. On the way from Berhampore, we had very heavy rains, and uncomfortable weather. I took cold, and was seized with a very violent bowel complaint, to an alarming degree

the day before we reached Serampore, where I remained three or four days in a most distressing condition. Doctor Chalmers, through the kind intercession of friends, came over from Barrackpore three times in sixteen hours to see me, and hurried me off to Calcutta. The journey was attended with very salutary effects in removing my complaint."

Mr. C. remained with us in Calcutta about three weeks, and continued to recover by slow degrees. As soon as a passage could be obtained, and he was able to proceed, he went on board the Eliza. When he got out to sea, he felt very much refreshed, and found the sea air exceedingly beneficial to him, as may be perceived by extracts from two letters, which he wrote on board the pilot schooner, one to a friend in England, and the other to one in this country.

"Here I am, cruising for health: whether I shall be favoured with the recovery of it or not, still remains dubious. Hence you will see that my affliction has hung long on me; had it not, I should have been justly charged with ingratitude for not acknowledging your very affectionate letter. In looking over my desk, I have just put my hand on it, and resolved to delay no longer, if I possibly can help it. I am much affected by the sympathy, affection, and kindness, your letter evinces. If religion teach us not tenderness, we gain little from it. To be tender-hearted one towards another, is an important acquirement. I am very happy in this respect. My dear brothers and sisters shew much of this towards me. This has been a comfort to me in my distress."

"Hitherto hath the Lord helped me, and directed my way; and here I now am in very comfortable circumstances, having every convenience such a situation can well afford: and blessed be my heavenly Father, my mind is in tranquility and peace. Stewart and myself came on board on the 13th of Dec, having been directed by Providence in a very wonderful manner. We are both mending, I hope; as to myself, I feel much benefited already, after having been brought by a violent complaint very low. My old disorder is apparently nearly gone, but now and then some symptoms occur to remind me of its existence. In the course of the month I intend staying here, I hope I shall be much better; but even now, I am better

than I have ever been to my knowledge for almost two years. O bless the Lord with me. It is a long time since I have written to you, but you will be able to account for my silence. *You know* my afflictions, and can sympathize with me. It is a trial to me not to be able to write to them I love; and the prospect of being able in some measure to resume my correspondence and work, is to me peculiarly pleasing. Yesterday we had public worship. All the Europeans attended. A Mr. R. was with us, who is a religious man, and helped us much: but he went away last night to another vessel. A Mr. T. was on board yesterday, who appears to have some regard to religion, which he tells me was begun from Mr. Harrington's kind instructions about two years ago, when he had been on board for his health. Hence you see, my dear friend, we know not what the Lord has for us to do in the places where he may in his providence direct our way. May the Lord bless us, and make us a blessing in our pilgrimage here.

"We have very fine weather, but I shall be glad when I once more get the solid earth under my feet. I am a sad sailor. May the Lord order my way, that I may not have occasion to traverse the sea any more!"

This journey was very serviceable to him, but part of its good effects was destroyed by over-exertion. He could not rest quiet, where he thought any thing could be done for the salvation of souls. This appears very plain from his own words. He says; "Here I continued a month in great composure of mind, and in a comfortable state of body, I felt I was where the Lord in his good providence designed I should be. Many opportunities of appearing on the side of truth and religion were embraced, and I hope not without some success. We had public worship on the Sabbath, and by degrees worship every evening, when I read some of Matthew Henry's Exposition, rather to the injury of my own body; but this I thought not a matter of great moment, when the salvation of souls was in question. O that some fruit may appear!. May divine grace prosper the seed sown, May weak attempts be crowned with great consequences. I hope to feel thankful to my last day for the mercy vouchsafed to me on board the Eliza!"

On his return home in the beginning of 1820, he took another cold at Bhogulpore, which again brought on his complaint, and destroyed the beneficial effects of his journey. About a month after, he revived again, and was enabled to proceed in his work? some time after which he writes as follows:—"Blessed be the God of our mercies for his very favourable interposition on my behalf. During the last two months, I have been enabled to resume my accustomed employ in an encouraging degree. In the Hinduwee translation, I have translated from Galatians to the Hebrews, besides a few Psalms; and in the Brij-Bhasha, part of Zechariah and all Malachi, and from the 22nd chapter of Leviticus to the third of Numbers. This part of the work has afforded me peculiar satisfaction. I am engaged four times a week, in our European congregation, and seven or eight times in the native language among the native brethren, servants, and others. In a bazar I have been enabled to preach to the people, who crowd to hear, a few times; but I must take prudential care now, as a little overdoing might undo me altogether. Pray for me, that this severe visitation, which has held me so long in suspense, may not have been in vain. I feel very jealous of myself. All must come from sovereign love exhibited in our Lord Jesus Christ. Of myself I am nothing, nothing but sin; no, can do nothing, nor effect any thing good."

During the months of April, May, and June, he continued much better, and laboured hard at the translations, which were now his beloved work: at the same time he constantly preached three times a week in English, attended a conference meeting on Tuesday evening, and a prayer meeting on Saturday evening. He also preached three times a week to the natives, besides worship every morning with them in his own house, Sabbath days excepted. Two or three times he went out among the people, but found it too much for his strength. In July his complaint returned, but did not lay him aside entirely. In September he thus describes the progress of his work in a letter to Mr. Simmons:—"My dear brother, father, and friend, I will, the Lord willing, put my pen to paper again to write to you. Nine months have elapsed, which cannot be recalled. During three or four months, I was labouring un-

der my bodily infirmities, and was in circumstances which were unfavourable to correspondence. Through the good hand of God upon me, on the 16th instant I was enabled to complete the translation of the New Testament into the Hindu-wee dialect: and upon this I thanked God, and took courage. It is in the press, and printed to the 13th chapter of the Acts. Some of the Gospels are in circulation."

In October 1820, he took another trip on the river, intending to visit Calcutta; but on his arrival at Berhampore, found himself so much revived, that he thought, his object being attained, it was a pity to waste his time by proceeding further. Mr. Sutton has favoured us with the following account of this visit:—"After preaching a few times to the congregation in this place, he returned to Monghyr, I accompanied him part of the way, and was much struck with his conversation and ardent zeal. He was only the shadow of what he had once been, as it respected strength of body, and was little able to encounter the fatigue of visiting streets and bazars to converse with the natives; but, notwithstanding this, whenever he saw an opportunity of preaching Christ, he embraced it, and left the consequences with God, wishing to die with his armour on, conflicting with the enemy of God and man.

"On the first day's journey he came to a group of people performing a shraddha. Lest the observance of other acts of religious worship should fail to secure happiness in a future state, the Hindoos are taught to procure relief for the wandering spirits of their relatives by making offerings of rice, &c. This ceremony is called the *shraddha*, and on it very frequently a rich man expends no less than 300,000 or 400,000 rupees. Seeing this assembly, Mr. C. immediately proceeded near them, and began to reason on the nature of death and judgment, and the impossibility of any acts of our friends influencing the sentence of a being who is infinite in wisdom, justice, power, and truth, and who will render unto every one according to his work.

"On the second day, he arrived in the afternoon at the village of Sooky, and spent a considerable time in conversation with several of the inhabitants; on which occasion he reasoned much with them concerning the futility of all their sacri-

fices and ceremonies, as the means of procuring pardon and acceptance with God, and besought them to apply to the Lord Jesus Christ, as the great and only atonement for sin.

"On the third day, he walked, notwithstanding his weakness, for a considerable distance in the fields on the banks of the river; and finding a few people, he sat down, and read and conversed with them till nearly dusk. Whenever he entered into conversation about the gospel of Christ, his feelings were generally so raised, and the anxiety of his soul so great, that he forgot the state of his constitution, and proceeded so far, that he was scarcely able to remove from the spot."

On his return home, after leaving his friend, he was seized with a very violent diarrhœa, which greatly reduced him before he reached Monghyr. This continued upon him with more or less violence till it terminated his life. It carried off his cough and expectoration, but brought in their stead extreme debility. All the time he was labouring under this disorder at Monghyr, which was nearly a year after this last trip, he continued preaching five or six times every week, and doing a little every day at his translations. This was a year of great exertion, carried on under great weakness: and though no documents are left to describe particulars, any one who considers the nature of his complaint, and the extent of his work, will perceive, that no period in his life was so painfully laborious as that from October 1820 to the close of August 1821. On the *first Sabbath*, of September 1821, he found it impossible to continue his work regularly any longer, and was obliged to relinquish his morning services, both in Hinduwee and English. On this day in the morning, his friend Brindabun died*; and this was an event which greatly increased his

* Mr. C. was remarkably attached to this dear old man; and had his life been spared, it was his intention to draw up a memoir of him: and from the knowledge he had of him and his labours for so many years, we have no doubt it would have been an interesting one indeed. The following is a short sketch of Brindabun's character, given by those who knew him personally.

"Brindabun first heard the gospel at a large festival, between Cutwa and Berhampore, at a place called Kobilieshwur. He was observed to pay great attention the whole day, and was seen sometimes to laugh, and at other times to weep. At night, he went to Mr. Chamberlain,

trouble, and hastened the final termination of his labours. In the afternoon he spoke at his grave in Hindoostanee, and in the evening preached his funeral sermon in English, from John xi. 11. "Our friend Lazarus sleepeth." At the close

and said, I have a flower, that I wish to give to some one that is worthy of it: I have, for many years, travelled about the country to find such a person, but in vain. I have been to Jugunnath, but there I saw only a piece of wood: *that* was not worthy of it; but to-day, I have found one that is, and he shall have it: Jesus Christ is worthy of my flower, (by which he meant his heart.) He was a Byraggee. He went to Cutwa, where he remained for some time. He cut off his hair, and shaved; his beard had grown to such a length, you could hardly see his eyes. He left off smoaking Gunga, which had so far taken away his eyesight, that, to use his own words, a page of Bengalee, appeared to him as a jungle; that is, he could not distinguish one word from another. He soon recovered his sight, learnt to read Bengalee, and from an idle Byraggee, became an industrious old man. He was baptized either at the close of the year 1808, or the beginning of 1809. Some time after he was baptized, he went to live at Hiluregunje, a place not far from Berhampore, where he cultivated a small piece of ground for his support. There he used to observe the Sabbath, and read and pray with as many as he could get to attend. In the beginning of 1811, he went with Mrs. C. to Agra. He there learnt to read Hindee, and was much engaged in reading and conversing with the people.

"He however, did not like Agra, but after a few months returned to Bengal. In 1812, he went with brother Moore to Digah, where he remained till February 1816. The account given of him at this station is as follows:—

"Brindabun is most actively and faithfully engaged with inquirers with very little intermission, from Monday morning to Lord's day evening. I believe him to be a man of great faith, unaffected humility, with a sincere desire to benefit his countrymen. Cowper's description of the simple, humble Christian, is truly applicable to him. He 'feels his Bible true.' Last night the old man accompanied one of the native schoolmasters, who came to read a chapter after family worship. The chapter that came in course was the 26th of Matthew, with the latter part of which the old man was deeply affected. It seemed to rouse all the feelings of a heart truly devoted to God. Sorrow for the sufferings of his Saviour, disgust at the perfidy of Judas, contrition for his own sins, a lively hope of pardon, gratitude for that hope, and admiration at the amazing love and mercy of God the Father and the Son, appeared, by his conversation afterwards, to have been alternately in exercise while the chapter was reading, during which time his furrowed cheeks were plentifully bedewed with tears. Such tender emotions would not have been so remarkable in a younger man. From his physiognomy,

of the service he administered the ordinance of the Lord's supper. All the week after, he continued to grow worse. The next Sabbath he made another attempt to preach, and this was the closing scene of his public labours: he never preached again.

one should be ready to conclude, he was a stranger to the finer feelings of the heart; or, if he ever had, or could have possessed them, that fifty year's familiarity with the tortures and cruelties of Hindooism would have been quite enough to efface them; but true indeed it is, 'that if any man be in Christ, he is a new creature.' This has seldom been more conspicuous than in the person of Brindabun. We often hear much of the timid Hindoo; but fear, of all things, seems to be the most distant from his mind. In the delivery of his message to his fellow creatures, no one can intimidate him, nor is he ever irritated: he will hear opposers with patience, and continue to urge, that there are but two classes of men in the world, two roads, and two places at the end of the journey. The good old man generally gains assent to this, and then proceeds with his cautions and exhortations. He never needs an exhortation to diligence. Though an aged man, perhaps 70, he has several times walked more than twenty miles a day, and addressed many of his countrymen by the way. The last time he visited one of the schools about ten miles off, so anxious were the people to hear, that he and his companions were scarcely allowed time to eat or sleep during the greater part of two days that he spent with them."

"In February 1816, he went to reside at Monghyr, and continued there till his death. The last five years of his life were spent in entire devotedness to the cause of God. If able to leave his house, he was engaged from morning till night, in reading the Scriptures and talking to the people. He loved the Saviour; his cause lay near his heart. Often, when so weak as in appearance to be scarcely able to stir, he would not stay at home; and when it has been said to him, You had better stay at home to-day, Oh, he would say, what do I live for?

"At the close of 1819, he wished much to see his dear brethren in Bengal once more. His wish was complied with. Whenever the boat brought to, he was out with his book. When he passed the place where he first heard the gospel, he said with much feeling, There I found Jesus Christ. He afforded much delight to the missionaries in Calcutta, and seemed much refreshed by his visit. On the way back, you would hear him reading the Scriptures, and talking to the people on the boat, as soon as it was light. He evidently enjoyed much of religion.

"The last two or three years of his life, he had several severe attacks of illness. He was always averse to taking medicine, and used to say, I am not afraid to die, and have no wish to live. During the last month of his life, he suffered much in body, but was always happy in his soul, longing to depart, and be with Christ. The day before he died, two of his friends went to see him. They thought he was past

Finding now that he could proceed in his work no longer, he resolved once more to try the river air; and on the 13th of September 1821, he left his flock,* his family, and his friends, to seek renewed health by change of situation. On his way down to Calcutta, he writes to them thus:—"I know not what the will of the Lord concerning me is. I have committed my dear wife and child, my dear friends, my work, and my worthless self, into the hands of a faithful God." On the 8th of October, after his arrival in Calcutta, he writes to them thus:—"I am very feeble and disheartened; all my purposes are apparently broken off. Oh, to be resigned to the will of our

speaking; but he roused himself, and with a pleasing smile said, Do not pray for my life, I long to go. When asked, if he would take any thing, he said, No; and putting his hand on a part of the Scriptures that lay on his bed by him, he said, This is my meat, and drink, and medicine. After they had left him, the neighbours, as was their custom, came round him. He got up, and sat at his door, and *repeated*, (for he was mighty in Scriptures,) some portions of the word of God, and prayed, though he was so weak as to be able only to speak a few words at a time.

"The next day, being the Sabbath, his friends sent to know how he was, but found that he had done with the things of time. He entered into the joy of his Lord, September 2nd, 1821."

* His native church consisted of about twelve members, among whom were two excellent native preachers, who continue their labours to the present time, as may be seen by an extract from a letter written by Mrs. C. dated July 4, 1823.

"Nyansookh is a very promising young man, of good talents, and I trust real piety; my dear husband baptized him about four years ago. He is constantly engaged in reading and speaking to the people, and he says he has ten or twelve every evening that meet for worship at his house; two or three are very hopeful: but here is no one to converse with them and instruct them. Hingham Misser resides in the other house; he continues steadfast, and goes about to read daily to the people. In order to encourage them, and keep them together as well as I can, they meet at our house at eight o'clock every morning, and sing a hymn, read a chapter, explain it, and pray with as many as choose to attend. They take it by turns to conduct worship. On the Sabbath they have worship twice in the meeting in the same way; a good number attend. Here is another native brother, who takes his turn on the Sabbath, and who is employed by Mr. M. as his Sircar; of course he supports him. We have three schools; two for boys and one for girls: four of the latter can read the Scriptures quite well; some of the boys do the same."

heavenly Father! The doctor says, I must go to the Cape, and most of the friends reiterate the same. My beloved brethren and sisters will commit this matter to the Lord by prayer, and send me their consequent advice. It is in my heart to live and die with them; but the ways of Jehovah are not as ours. I have no appetite, and my strength fails me daily." On the 16th, he thus closed his earthly correspondence:—"My disorder presses me down to such a degree, that little around interests or affects me. Now and then, for a few minutes, I gain a breath or two of life, and it is very sweet and pleasant; but alas! languor and a deathlike living are my constant experience. In such a case, what can I do? The doctor is hurrying me off to sea. The will of the Lord be done."

His friends and his medical attendant were fully convinced, that the sea air was the last expedient to which he could resort with any hopes of success; and though they feared that it might not effect a radical cure, they were not without some expectations that it would be productive of a partial recovery. Had the plan been adopted a year sooner, when it was first recommended, great hopes might have been entertained; but nothing could induce him to leave the field of action, while he was able to lift his arm, or raise his voice, against the common foe of God and man. When he could no longer do this, he was willing to sound a retreat for a season, under a hope that his strength might be renewed for more vigorous engagements. At the time he was living with us in Calcutta, we had no idea that he was so near his end. He was indeed very weak, and greatly reduced, yet he would walk about in the hall, and converse for an hour or two together in the evening with the greatest spirit on religious subjects, which made us think that there was a great probability, when refreshed by the sea breezes, of his living once more to see old England, and after being cheered by the presence of his friends, of his returning again to this country with an invigorated constitution. He himself indulged the same ideas, and used to speak with great pleasure on what he should do, if he lived to reach his native land,—with what delight he should rove in the fields and meadows to pluck the daisies, and admire the works of God in the

opening spring,—with what joy he should again behold the faces of some of his old friends,—and with what transport he should travel from village to village to preach the gospel to the poor.

The chief topics of his conversation, while he remained in Calcutta, were the subjects contained in the Apocalypse. During the last year of his ministry, he had been going through a course of lectures on this interesting book; and as he consulted few of the authors who had written upon it, his ideas were many of them original. On his way down to Calcutta, he spent a little time with Rev. H. Townley at Chinsurah, and borrowed from him Johnstone on the Revelations, which pleased him much, and came nearer to his own opinions than any thing he had before seen. This therefore was his theme: and when he began to speak of the victories of truth in former times, and of the triumphs to which it was ultimately destined, he quite forgot that he was ill; and it was not without much persuasion and many intreaties, that he could be induced to defer the discussion from one evening to another.

A passage to England having been taken for him on board the Princess Charlotte, in the beginning of November, he took his leave of his friends in Calcutta, and proceeded to the ship, which was then lying at Diamond Harbour. He was accompanied by his wife and child, and the compiler of these memoirs. We expected the ship would sail immediately; but owing to some difficulty in getting all the cargo on board, she was detained a week. This afforded his wife an opportunity of seeing him comfortably settled before she left. A desire not to put the Society to more expense than was absolutely necessary, and not to leave his station entirely destitute, had previously determined him to proceed alone, though alas! he could ill spare the only earthly comforts he now had left: and this was a sacrifice he had never been permitted to make, had not considerable hopes being entertained by himself and others that he would live to reach England. The week we remained with him at Diamond Harbour, his complaint was worse than in Calcutta! but we attributed this in a great measure to the noise and confusion of the ship, and

her lying not in the most healthful part of the river, and still thought that he might be different, when he got out to sea. At family worship morning and evening, and in his cabin many times in the day, I had an opportunity of witnessing the state of his mind; and his language seemed to be, "Though he slay me, yet will I trust in him." He would frequently, when in pain, lift up his heart to his Saviour in ejaculatory prayer, imploring the pardon of his sins, and grace to help him in the peculiar time of need.

On the second Sabbath in November, early in the morning, as the ship was under sail, we took our final leave, having first prayed with him, and commended him to God, and to the word of his grace, as able to build him up, and give him an inheritance among them that are sanctified. It was an affecting parting to him and his wife, taken under a strong impression, that it was very probable they should never see each other again in this world. Deprived of his friends, and confined to his cabin, he languished about three weeks, and then expired. He was one morning found dead on his bed by the young man* who attended him. His wife had to pass many anxious months before she could hear a word of her beloved partner; and the first intelligence she received was to inform her, that he had finished his course, that his spirit had taken its flight to a better world, and that his body was committed to the great deep. This information was sent by Capt. M'Kean, on his arrival at the *Cape of Good Hope*, in the following letter, addressed to Mr. Ward:—

"*Cape of Good Hope, Feb.* 7, 1822.

"I am happy to inform you, that I arrived here on the 27th January, after a passage of nine weeks, from the day in which the pilot left us in India till we anchored here. But I am sorry to have to communicate the death of your friend Mr. Chamberlain, which happened in December last, before we

* This young man, from whom we expected to gain some information respecting the last days of his life, was unhappily drowned on his passage to this country, a little before he reached Calcutta.

had got as far as the line. I think it was pretty evident to any one, that nature was too much exhausted in your friend's case to be benefited by a change of climate: this idea struck me the first time I saw him. You may assure Mrs. Chamberlain, that every care and attention were paid to him while living; and when his death took place, his remains were committed to the deep with all the honours which a sea service would admit. He died on the 6th of December, 1821, twenty days after we set sail, and his remains were committed to the deep in Latitude 9. 30. North, Long. 85. East."

There is something singularly affecting in the last closing scene of his life,* which, added to the afflictions he before sustained in the loss of his wives and children, gives to his whole existence a chequered appearance, and forcibly impresses on our minds the words of Job: "Man born of a woman is of few days, and full of trouble." Some recoil at the thought of being buried in the sea: he felt little concerned about what became of his body,† providing his soul gained admittance into paradise. He knew that the sea, as well as the earth, would give up the dead which are in it; and that his soul, being accepted by Christ, would enjoy the blessedness of those who died in the Lord. Still we cannot think of his dying circumstances without feeling:—we feel on his account, that, instead of being in peace and quietness in his last moments, he was amidst the swellings of the mighty deep; and that, instead of being encouraged and animated by the sympathy of Christian friends, and the consolations of the gospel, when conflicting with the last enemy, he had to meet him all alone, in the dreary solitude of a cabin:—we feel for ourselves, that we had not the melancholy pleasure of hearing his last words, of beholding his last looks, and of observing "in what peace a Christian can die." But we console ourselves by reflecting, that the Saviour was present: he who

* Finis vitæ ejus nobis luctuosus, amicis tristis, extraneis etiam ignotis que non sine cura fuit.—*Tac.*

† See Chap. iv.

will not quench the smoking flax, nor break the bruised reed, would never suffer the soul that had been so devoted to his service, "by any pains of death to fall from him;" and we rest assured, that, consoled by his presence, he did not fear when he passed through the gloomy valley of the shadow of death, and that he is now amongst those of whom it was said: "These are they who came out of great tribulation, and washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water: and God shall wipe away all tears from their eyes."

The news of his death excited sincere grief in the minds of his friends, both in India and England. Funeral sermons were preached for him in this country, at Monghyr, at Berhampore, at Serampore, and at Calcutta; and a strong impression was left behind, that a great missionary had fallen in the East. A few of his friends, who "esteemed him highly in love for his work's sake," voluntarily contributed to the erection of a tablet to his memory, to be placed in the Baptist Chapel, Circular Road, Calcutta. They were happy to adopt this, as a small means of manifesting their respect for departed worth: being persuaded, that while his monument bore testimony to his missionary character in the house of God, the remembrance of it would extend much further, and be engraven on the mind of many in durable and indelible characters. The stone contains the following inscription:—

Sacred to the Memory

OF

MR. JOHN CHAMBERLAIN:

WHO,

AFTER HAVING DEVOTED,

WITH UNABATED ZEAL AND INDEFATIGABLE LABOUR,

NEARLY TWENTY YEARS OF HIS LIFE

TO THE PROPAGATION OF THE GOSPEL AMONG THE HEATHEN IN INDIA,

Died

ON HIS PASSAGE TO ENGLAND FOR THE RECOVERY OF HIS HEALTH,

DEC. 6, 1821.

IN LAT. 9. 30. N. LONG. 85. E.

NEAR THE ISLAND OF CEYLON.

AGED 44-5.

Be ye followers of them who through faith and patience inherit the promises. Heb. vi. 21.

CHAP XI.

Delineation of Mr. Chamberlain's Character.

THE characters of men are as various as their features, and it is not easy to determine in which divine wisdom is most displayed, the former being as essential to the beauty of the moral world, as the latter is to that of the natural. Some men are formed by nature, habit, and education, for attaining excellence only in one particular department; while others, from their general aptitude and skill, are fitted to excel in whatever they undertake.

In drawing a likeness, the principal concern of the artist is, to render conspicuous those parts of the countenance which are naturally most prominent; and if he succeeds in this, his representation is immediately recognized by those who know the person, and communicates to strangers a correct idea. In this respect, the work of the biographer very much resembles that of the artist, his great object being to describe those specific properties of the mind, by which the character may be distinguished at once from any other.*

As in painting, it is by no means an easy task to give a striking likeness; so in describing the character of a man, no ordinary degree of care is necessary to complete the outlines, and avoid giving too much light on the one hand, or too much shade on the other. The utmost circumspection in

* Ὥσπερ αν οἱ ζωγραφοι τας ὁμοιοτητας απο τϛ προσωπϛ, και των περι την οψιν ειδων, οις εμφαινεται το ηθος, αναλαμβανσιν, ελαχιστα των λοιπων μερων φροντιζοντες· ὁτως ἡμιν δοτεον εις τα της ψυχης σημεια μαλλον ενδυεσθαι, και δια τϛτων ειδοποιειν τον βιον.—Plut.

these points cannot be expected to secure the approbation of all; since men, after inspecting the self-same picture, form very different judgments respecting the execution: the judgment being often affected by the circumstances in which we are placed at the time we are called to exercise it. A consideration of this fact made Pericles the Athenian orator, on a memorable occasion, observe: "It is a difficult matter so to speak concerning an individual, as to satisfy those who can scarcely be expected to have the same ideas on the subject. He who knows and admires the person, will think something less to be said than he could have wished, and inferior to what he well knew; whilst he who is unacquainted with him, will through envy think the statements to be exaggerated, if they describe what exceeds his own capacity. The praises spoken in favour of others are tolerable, so long as the hearers fancy themselves capable of doing the things which they hear; but if they conceive this line of demarkation to be transgressed, they immediately envy and disbelieve."*

Notwithstanding this diversity of feeling, which may arise from the bias of the judgment, there are some virtues which, whether attained in a small or large degree, are of so attractive and commanding a nature, that they need only to be mentioned, in order to gain their possessor respect. The human mind, though it may for a season be influenced by partiality or prejudice, is so constituted, that it must ultimately acknowledge genuine worth, and that in proportion to the evidence produced in favour of its existence. There are some things against which there is no law, and concerning which there can be but one opinion: and we are confident, that in the character we are about to pourtray, there are

* Χαλεπον γαρ το μετριως ειπειν, εν ᾧ μολις και ἡ δοκησις της αληθειας βεβαιωται. ὁ, τε γαρ ξυνειδως και ευνους ακροατης ταχ' αν τι ενδεεστερως προς ἁ βουλεται τε και επισταται, νομισειε δηλωσθαι. ὁ, τε απειρος, εστιν ἁ και πλεοναζεσθαι δια φθονον ει τι ὑπερ την ἑαυτου φυσιν ακουοι, μεχρι γαρ του δε, ανεκτοι οἱ επαινοι εισι περι ἑτερων λεγομενοι, ες ὁσον αν και αυτος ἑκαστος οιηται ἱκανος ειναι δρασαι τι ων ηκουσε. τῳ δε ὑπερβαλλοντι αυτων φθονουντες ηδη και απιστουσιν.—Thucyd.

many qualities of this description which will be universally approved, though there may be others which will produce some variety of sentiment. From a perusal of the preceding chapter, it must be evident to every one, that the *personal*, *religious*, and *missionary* qualifications of Mr. C. were of no ordinary stamp; and it remains for us now to state only such particulars respecting them as could not be interwoven with a general narration.

As a *man*, his bodily and mental endowments claim our attention. In his stature, he was somewhat above the middle size, and during the latter part of his life, inclined to be robust. His eyes were blue, and very penetrating; his hair a light brown. His eyebrows formed a very prominent part of his countenance, and gave to him a rather severe aspect. This, on some occasions, made him appear less amiable, and on others added considerably to the dignity of his appearance, and the effect of his address. When engaged in an enlivening conversation, his features displayed an agreeable mixture of the two opposite qualities, mildness and severity. His constitution in early life was not naturally strong, but was greatly improved by the manner in which he was brought up, by constant exercise, and by travelling. He was formed by nature for an active, rather than a contemplative life; and his circumstances favoured his natural disposition, and afforded the fairest opportunities for the exercise of all his powers, whether corporal or mental. The gifts of nature bestowed on the body are truly valuable, when they are made the medium through which the activities of the soul are displayed; but still "the mind's the standard of the man." Omitting, therefore, an enlargement on those personal advantages, arising from health and strength, which he possessed above many of his fellow labourers in the East, we shall choose rather to dwell on the mental qualities, whether natural or acquired, for which he was distinguished.

In the temperature of his mind, Mr. C. was naturally warm. This, in some respects, was an advantage, as it made him lively in his manners, and energetic in his conduct, and diffused such a portion of life and spirit throughout his system, as did not suffer him to be deterred by difficulties, or dis-

heartened by inauspicious circumstances. In other respects it was a disadvantage, inasmuch as it made him irascible, occasionally imbittered his social and domestic comforts, and, when engaged in the discussion of topics of a controversial nature, sometimes led him to use such expressions as were calculated to irritate, rather than convince. Every good man has some one particular fault, to which he feels himself more prone than to any other: this fault in Mr. C. lay in his temper. Had he possessed less asperity of temper, he had been all his friends could have wished him to be: but perfection is not to be expected in mortals; and perfection in this particular, would in all probability have involved imperfections of equal, if not greater consequence, in other parts of his character. We desire not, however, to justify him in this failing: were we to attempt it, his whole life would condemn us; for he constantly acknowledged and mourned over this, as "his easily besetting sin." In conversation on common topics of discourse, whether worldly or religious, he displayed uncommon life and interest; he kept the mind constantly awake, and the attention fixed. If the flame was by any accident quenched, he kindled it again; if it languished he fanned it, and kept it alive: he entered with all his heart and soul into every thing by which he thought he could either receive or communicate good.

In his expectations he was sanguine. He generally looked at the bright side of things, and though few felt disappointments more keenly than he did, yet he often continued to hope, where most would have despaired. This lively disposition was cherished in his mind by carefully observing the successive events of life through which he passed, and eyeing in all of them the goodness of God. This, added to the exalted conceptions he entertained of the power and mercy of God, tended in a wonderful manner to fill his mind with confidence and pleasing anticipation. He guarded, however, very much against the great error of most sanguine minds, namely, that of multiplying probabilities and possibilities to an extent which must terminate in disappointment. Nothing is more easy than for a man to amuse himself, and deceive others, with arithmetical and geometrical calculations of success, particularly where self is interested: these he avoided, though he still

believed, that in the work of God "we ought to attempt great things, and to expect great things."

He was ardent in his attachments. His friends were not numerous, but his affection for them was remarkably strong; those whom he loved, he loved very fervently. He felt sharply the pangs of separation, and absence from those whom he esteemed, and often thought of heaven with peculiar pleasure, as a place where the communion of saints would be perfect and eternal. The reflection that he was separated from them for the sake of accomplishing, in a distant part of the same vineyard, what could not be affected by their union in one place, and that they should all meet at last in their Father's house above, consoled many a dreary moment. It was not easy to make him believe any thing to the discredit of a friend, whom he had tried and found faithful. If he saw in him what he thought to be a fault, he always acted upon the maxim laid down by Solomon, that "open rebuke is better than secret love;" and though he did not always rebuke in the most winning manner, when be had discharged the painful duty, he was ever ready freely and fully to forgive, considering it "his glory to pass over a transgression." From the preceding remarks, any one will be able to form a correct idea of his character, as a husband and a father. In these connections, friendship and affection are exercised in their highest degrees, and every defect in them most easily perceived; so that it is necessary only to carry the description already given, to a somewhat higher pitch, and we shall have a tolerably clear conception of his deportment in these interesting relations.

He was possessed of a philanthropic disposition. His journal at Bristol shews what generous feelings he exercised, when he entered into the dark parts of that city, and discovered the greatest objects of wretchedness. But this noble feature of his mind was displayed to a greater extent in this country, as the objects which called it into exercise were more numerous. Here the distinctions of caste, profession, &c. are almost endless; and the petty jealousies and animosities arising out of them equally extensive. He, however, had formed too high an opinion of the value of the soul to be in-

fluenced by these distinctions; in his attempts to do good, therefore, wherever he met with a human being, whether Hindoo, Mussulman, Indo-Briton, or European, there he could say, with much more propriety than the poet once said, "Homo sum: humani nihil à me alienum puto."

Mr. C. was a man of great simplicity of manners, an enemy to all ostentation and parade, either in worldly or religious matters. He was plain in his dress, and simple in his domestic concerns. Accustomed in early life to the rural scenes of the country, he was little gratified with the manners of cities and large towns; and consequently little inclined to enter into circles, for which he felt himself unfit. As he became more acquainted with the world, he gradually conformed to many of its innocent customs; and in the latter part of his life, lost much of the rusticity which distinguished him in the former. He was always remarkably social; and while at the court of the Begum, we have heard, that he was even polite. He was influenced by that love which is the only pure source of all good manners, and for which politeness, in the common intercourse of the world, is only a subsidium.

Connected with the simplicity of his manners, was his frugality in living. The use of plain fare, with him, was not so much a matter of necessity as of choice. He was often placed in situations, where, if this had not been the case, he must have been a miserable man; yet when raised to more affluent circumstances, he was not heard to speak in respect of want, but could say: "I have learned, in whatsoever state I am, to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need." His concern for the rising interests of the Mission was so great, that we fear, at one period of his missionary career, it led him to adopt a more strict economy than was consistent with his health. When at Cutwa, his expenses were so trifling, that his friends used to say: "We wonder how he does to exist; he must feed on air." In looking over an account of his expenses for the year 1808, it seems that the total amount, which included every thing but clothes, did not on the average exceed forty rupees a month. We know that

two persons subsisting upon such a sum, must be deprived of nearly all the comforts of life: and so it was in this case; for often from week to week, and from month to month, they tasted neither bread nor meat. Living in this manner, and labouring as he did, in preaching the gospel, and travelling from village to village, we are astonished that he did not fall an early victim to his own self-denial and zeal. We trust no missionary will think it his duty to imitate him in this particular; for surely the life is more valuable than food, and the health than the articles by which it may be preserved. In the subsequent part of his life, he became more prudent in these respects; but to the last, he was strictly economical, and studious of avoiding all expensive habits.

One mental quality which he possessed in an eminent degree, was a sound discriminating judgment. He studied closely his own heart, and this, joined to an accurate observation of passing events, gave him a correct knowledge of men and things. There were few persons with whom he conversed, whose characters he could not decipher, and few subjects that came under his consideration, of which he did not form a judgment according to truth. His discrimination was most discernible and praiseworthy in the estimate he formed of his own abilities, and the manner in which he applied them to the specific objects for which they were best fitted. Many can judge correctly of external things, and form a right opinion of the characters of those with whom they converse, who are but little acquainted with themselves; and who seem to know how all other persons ought to be engaged, but do not know how to employ themselves to the best advantage. There is perhaps more sound judgment displayed in forming a correct view of our own talents and defects, than in the most accurate discussion of the most abtruse subject: and we are certain that greater benefits arise from it, both to the individual and others, as it secures to society the proper application of his abilities, and to himself the satisfaction resulting from such application. "A man cannot be said to know himself till he is well acquainted with his proper talents and capacities; knows for what ends he received them, and how they may be most fitly applied and improved for those ends: and a wise and self-

understanding man, instead of aiming at talents he hath not, will set about cultivating those he hath, as the way in which Providence points out his proper usefulness."* In proportion to the soundness of our understanding, will be the consistency of our actions, and our inflexible adherence to what we conscientiously believe. This was the case with Mr. C.; whatever his judgment approved, to that his practice conformed. Compared with many, he had few temptations arising from reputation and self-interest to warp his judgment: still, he had his sacrifices to make; and these he made cheerfully, resolving to "buy the truth, and sell it not:" and whatever may be the opinion of men now, we are assured the time is fast approaching, when this will be reckoned the only criterion of a sound understanding.

His abilities as a *scholar*, though not of the very first order, were not inconsiderable. It will be recollected, that one of the rules with which he set out in his studies, was to give an undivided attention to every subject that he took in hand, and not to resort to a second book, till he had finished the one he was reading. By this, his progress was slow, but sure; he did not read so many books as some, but he had a much better knowledge of those he did persue. And it is to be remembered, that as in eating, it is not the quantity we consume, but that which we digest, which does the body good; so it is not the quantity of works we read, but what we make ourselves masters of, which does the mind good: by indigestion, disease is produced in the body, pride and vanity in the mind.† These being his views, his reading was always select, and his subject well digested. In conversation, he of course could boast less of the names of the authors he had consulted; but in discussion, he shewed himself not at all inferior to others on that account.

* Mason.

† Distrahit animum librorum multitudo. Itaque cum legere non possis quantum habueris, sat est habere quantum legas. Sed modo, inquis, hunc librum evolvere volo, modo illum. Fastidientis stomachi est, multa degastare; quæ ubi varia sunt et diversa, coinquinant non alunt. Probatos itaque semper lege: et si quando ad alios divertere libuerit, ad priores redi.—SEN.

While a student, he made considerable progress in classical literature, and continued to improve himself in it after he left the college. He was a good Latin and Hebrew scholar. His acquaintance with the Greek classics was not extensive, but he was well master of his Greek Testament. He excelled perhaps in Hebrew more than in Latin: the latter he could read with fluency, but the former he studied with an enthusiastic ardour. His desire to obtain a complete knowledge of this sacred language was unquenchable, and he never ceased day or night to prosecute his studies with the utmost vigour till he had attained it; so that after he commenced learning this tongue, in rather more than one year, he read through the whole of the Old Testament: a thing which we believe few students in divinity can boast of, when they leave the academy. His skill in the Hebrew was of great use to him in the work of translating the Scriptures, and in enabling him to judge of different readings. In the course of several conversations I had with him on sacred literature, he suggested different renderings to a number of passages in the Hebrew Bible.* We believe he never repented of the labour he bestowed on the Hebrew while in England, and we feel persuaded that no one ever will, who has to be subsequently engaged in the study of Oriental languages.

Such were Mr. C.'s attainments as a scholar: as a *Christian*, he was distinguished by graces of a more exalted nature. Whatever difference of opinion may exist in non-essential points, in all the peculiar features of Christianity, we perceive

* One of these I may mention, as a specimen of the rest. It was the 25th verse of the 73rd Psalm, which he proposed to render thus: "O that I were in heaven, and with thee: on earth I have no desire." Most suppose that there is in this verse an ellipsis of the verb היה. He supposed that there was an ellipsis of the verb נתן, and the phrase מי יתן is constantly rendered, O that. By this supposition he fixed a meaning to the passage which suits the context remarkably well; which avoids the impropriety of inserting *but thee*, and of rendering ועמך *beside thee;* and which makes the whole more concordant with other parts of sacred writ. The common rendering seems to suggest, that no advantage will spring from heavenly society; but we think the Scriptures teach us, that next to the pleasure derived from God, will be the happiness arising from the society of saints and angels.

his principles were correct, and his practice well worthy of imitation. The beauty of a figure depends much on the proportion of its parts, and their adaptation to one another: the beauty of the Christian character depends on the fitness that exists between the sentiments and the conduct. There are some who seem to trust entirely to the correctness of their opinions for acceptance with God and eternal salvation, but who are very lax in their discipline: this is a distorted figure, which gives us no idea of the beauty of holiness, in which the saints are to abound in the day of Christ's power. Others tell us:

> "For modes of faith let zealous bigots fight,
> He can't be wrong whose life is in the right."

But let the zealous moralist inform us, whether a tree can flourish without having any root to support it; and whether it is possible for the fountain to be corrupt, and the streams to be pure; and then we may be able to understand how a man's life can be right, whose principles are wrong. Much has been done to separate faith from practice; but "what God has joined together, let no man put assunder." By the volume of inspiration we are taught, that there is an inseparable connection between our principles and our practice; that "a corrupt tree cannot bring forth good fruit, nor a good tree corrupt fruit;" and that, though there may be apparently a thousand exceptions to this rule in the sight of men, there is not one in the sight of him by whom actions are weighed. This being the case, we are led to conclude, that that man most adorns his Christian profession, between whose sentiments and creed there is a consistent and evangelical uniformity.

The religious opinions of Mr. C. were not speculative, were not such as lodged in his head, and left his heart unaffected; but were such as had a constant influence on his mind. Having said thus much, it will be natural for the reader to inquire, what were his sentiments! To this it may be replied, that he was a firm believer in all those doctrines which are commonly called orthodox, and which are held by the denomination of Christians to which he belonged. He was not fond of being named

after any man, as he acknowledged the word of God to be the only standard of faith and practice: he desired to approve of what was excellent among all good men, but to be the slave of none. In this respect the language of the poet might with justice be applied to him: "Nullius addictus jurare in verba magistri." Nevertheless he did not use his liberty as a pretext for licentiousness, which is but too often done by those who make liberty of judgment the subterfuge for looseness of sentiment. Having read his Bible with care and constancy, and having found that it contained in substance all those important doctrines which have been received from generation to generation, by the most pious, consistent, and happy portion of our species, he embraced the same, and lived and died in the same enjoyment of those consolations which they have been uniformly known to afford.

For a description of his sentiments on all the minor points of Christianity, which, though important in their place, are not judged essential to salvation, we refer the reader to a treatise on the Constitution, Order, and Discipline of a New Testament Church, which he abridged from an old work, composed originally by John Williams. This abridgment was first published by Mr. C. at Calcutta, in the year 1819, and has since been reprinted in England, with a recommendatory preface by Mr. Ivimey. The intention of the work is fully expressed by these words, found in the original preface:—"The design of the ensuing treatise is to exhibit a Christian church constituted, both as it respects matter and form, according to the New Testament pattern, in which the several branches of church government are distinctly handled, and the laws, forms, and ordinances, with the entrance and egress of the house of God, are particularly set forth, that every thing therein may be done according to rule, and nothing of human invention or innovation, to mar its simplicity, to prevent its utility, to pervert its design, and to disfigure its beauty, may be allowed." The person who reviewed the performance recommends it in these terms:—"There is scarcely any thing that relates, either directly or indirectly, to the constitution and officers, or to the duties of the members of a Christian church, which is not treated of in it. It contains a vast deal of useful matter

in a small compass. Though Mr. Ivimey has done well in recommending it, it stands in need of the recommendation of no one: the reader can scarcely open it any where, without being both instructed and delighted." As the book is small and cheap, and procurable both in India and England, and as it contains a full and explicit statement of all his views on church government, &c. we wish, in preference to enlarging on its contents in this place, to refer the reader to the work itself, which, if read with a sincere desire to know what the will of the Lord is, will amply repay him for the perusal.

As a *Christian* he was devout, and his piety was of a practical and progressive nature. "A devout man is one who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God; who considers God in every thing, who serves God in every thing, who makes all the parts of his common life, parts of piety, by doing every thing in the name of God, and under such rules as are comformable to his glory." His devotions were of a solid, rather than of an elevated kind: they displayed deep acquaintance with the word of God and his own heart, and shewed that prayer was rather the business of his life, than of any particular occasion:* he continued in it, "praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance." His views of the excellence of God's moral character, of the unsearchable richness of his grace, and of the fitness of the gospel as an effectual cure to sin and all its miseries, continued through life to enlarge; and in proportion to his knowledge, his approbation of them increased, till he became rooted and grounded in all the truths of the Christian religion. As he daily lived in the exercise of faith, hope, and love, he continued to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ:" and thus "his path was like the shining light, that shineth more and more to the perfect day."

Among the cardinal graces which adorned his character must be reckoned his humility. This may be justly said to be the soil in which all virtues thrive; and the lower we strike our roots in this soil, the higher we shall grow in heavenly blessed-

* Ην ὁ βιος μεστος ευχης.—Max. Tyr.

ness, and the more we shall abound in all the fruits of holiness. The word of God and the experience of all men, whether good or bad, teach us, that humility is the only way to excellence and honour, and that in proportion as it grows, all other graces will flourish. It must have struck the reader with what diffidence Mr. C. commenced his Christian course, with what trembling anxiety he anticipated the work to which he was called, and how much afraid he was lest by his great unworthiness he should bring disgrace upon religion. Though he possessed abilities which marked out to others his path of duty in the clearest light, it is impossible to describe the self-abasement he felt, and the agonies of mind he endured, lest he should be found unfit for the great work which he had in prospect. And as he begun, so he continued his course, and endured to the end. In the latter part of his life, he would dwell with great pleasure on the scenes through which he had paused in preaching the gospel to the natives: he would discourse about them with much the same feelings as a warrior would recount the contests in which he had been engaged. This, by one who could make no allowance for the interest he took in these affairs, might be construed into vanity: there is, however, a glory which a man may enjoy, when reflecting on the manner in which he has been employed in the service of Christ, which is at the farthest remove from pride or vanity, and compatible with the deepest abasement of soul in the presence of God. Such was the glory of the apostle, when he said: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing."

His sincerity recommended him to the esteem of all; and all who knew him could testify, "that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he had his conversation in the world." He lived under an abiding impression that the eye of God was upon him, searching his heart, and trying his thoughts; so that "he endured as seeing him who is invisible." Sincerity of heart was ob-

servable in every religious act he performed: he did not attend to his duties, because they were customary, or to secure the approbation of men, but made a strict inquiry into the motives that influenced him, and endeavoured to realize the divine presence in all he did. This was manifest in his prayers, in his regard to the word of God, and in the more insignificant actions of life. How pleasant when a man is interceding with God in prayer, to perceive in him all the genuine marks of sincerity, and to have no other impression left on the mind, but that he feels all he acknowledges, and earnestly desires all he requests! How delightful to see a person, after having examined the sacred oracles, and ascertained the way in which he ought to go, willing to make every sacrifice required for the honour of his Saviour; to part with ease and reputation, and to take up his cross, and follow the Lamb whithersoever he goeth! How truly edifying, to see religion regulating all the springs of action, and extending its influence even to the meanest concerns of a man's life, constraining him, whether he eat or drink, or do any thing else, to do all to the glory of God!

The inseparable concomitant of sincerity of heart is rectitude of conduct. Job was an upright man, and the proof furnished of it was, that he eschewed evil. David prayed, "Let integrity and uprightness preserve me;" by which he intimates to us, that integrity of heart is the best regulator of the life. There are many who talk largely of righteousness as the immutable law of God, who are very far from being willing to comply with its requisitions, because it is a principle which applies to all the actions of our life. "If we would be just, we must be honest, not only on particular occasions, and in such instances as are applauded in the world, easy to be performed, and free from danger or loss, but from such a living principle of justice, as make us love truth and integrity in all its instances, follow it through all dangers, and against all opposition; as knowing that the more we pay for any truth, the better is our bargain, and that then our integrity becomes a pearl, when we have parted with all to keep it." In all his dealings with his fellow men, Mr. C. endeavoured to act agreeably to the golden rule: "Therefore all things what-

soever ye would that men should do to you, do ye even so to them." The effect produced by his upright conduct in the neighbourhood of Monghyr was extraordinary. We have been informed by a person who knew the place before he went thither, that it was notorious for its dishonesty; but that from his example and repeated exhortations on the subject, it became quite the reverse. In this he contributed to the peace and comfort of those around him, increased his own pleasures, and experienced the truth of this declaration: "Light is sown for the righteous, and gladness for the upright in heart."

Amongst other graces, his diligence must not be forgotten. One of the first things that he seriously studied, after he become experimentally acquainted with the truth, was the value of time; and having estimated its shortness by contrasting it with an eternal duration, and its importance by considering the consequences which its improvement or misimprovement would involve through a never-ending existence, he was anxious to improve every moment to some useful purpose. When employed in manual labour, he was "not slothful in business, but fervent in spirit, serving the Lord;" and when advanced to a higher calling, he was indefatigable in storing his mind with sound and useful knowledge. He commonly rose very early in the morning, and was never satisfied unless every day witnessed some considerable progress in his work. After reviewing a day in which he suspected himself to have been remiss in his duties, he thus exclaims: "O diligence, whither art thou fled, and why didst thou depart? Return and stay with me, and aid me in all I do! The day will soon arrive when my Lord will come, and he will expect to find thee here! O Lord, pardon my negligence, and help me to give all diligence to add to my faith, courage, and to courage every other Christian virtue!" The rule which he established, to render to himself every evening a faithful account of what he had been doing in the day, tended very much to increase a spirit of activity. The man who resolves to be so conscientious in the improvement of his time, as to write down at the close of every day how it has been spent, will soon find plenty to do; either in furnishing materials for the evening, or in still-

ing the clamours of a guilty conscience, for he has been obliged to insert in his dairy the memorable saying, "Diem perdidi." It was remarked of Melancthon, that when he made an engagement he was so scrupulous about his time, as to require not only the day and hour, but even the minute of his attendance to be fixed. The manner of Mr. C.'s life, a great part of which was spent in travelling from one place to another, did not permit him to be so exact: his constant concern was rather, while he endeavoured to assign to every hour its appropriate duty, as far as circumsances would admit, to see that no one passed away without something being done for the honour of Christ and the good of souls. His constant maxim was "Work and live:" he found by experience that the felicity of the soul consisted in its being fully employed in promoting the glory of God; and therefore "Whatsoever his hand found him to do, he did it with his might."

One distinguishing trait in his character, both as a man and a Christian, was gratitude. We have known few persons more easily won by kindness, or more powerfully impressed with a sense of favours conferred, than he was. Acts of generosity manifested to himself and family, which by most would have been suffered to sink into oblivion, were by him faithfully recorded, both in his diary, and also on the fleshly tablet of his heart. We have seen, when at Olney, how forcibly he was impressed with the kind attentions of his tutor and friends there; and his diary at Bristol contains many memorials of thankfulness for the assistance afforded him in the prosecution of his studies. In India, he manifested the same disposition; and when a contribution was made for missionary purposes, whether little or much, he felt the obligation the same as if it had been conferred on himself. A proof of this is furnished by his own words, when acknowledging the receipt of a donation:—"I thank you, (he says,) for your liberal contribution; this will help on the translation fund, which, owing to late troubles, was become quite low. K. has sent his mite: all helps, I love to see my children thus walking in the truth, by helping those on after a godly sort who go amongst the Gentiles, preaching the glad tidings of life, and taking nothing of them." When supplies are poured forth in

abundance, these best and happiest feelings of our nature too often subside. Whether this would have been the case with Mr. C. had he been placed in different circumstances, we cannot say; he was never led into this temptation: but if we may judge from the manner in which he received numerous temporal and spiritual mercies at the hand of God, we shoud conclude, that his gratitude would have increased with the weight of his obligations.

If grateful to his earthly friends from religious principles, it may naturally be expected that he would be far more so to his heavenly friend. His gratitude to Christ knew no bounds: it constrained him in every place to spread abroad the savour of his name. When he reflected on what he was, "on the rock whence he was hewn, and the pit whence he was digged;" when he contrasted his state with that of the heathen with whom he conversed; when he thought of the goodness of God, in not only saving him from hell, but making him a minister of the word of life to those who were sitting in the shadow of death; he felt within him a glow of transport, which made him look with sacred contempt on all earthly honours, and consider himself one of the most happy and favoured beings in all the world. When he anticipated the glories of the heavenly state; the joy of meeting his best friends and kindred there; the prospect of beholding some come from the East, who should be his crown of rejoicing; and above all, the unspeakable happiness of seeing him "whom his soul admired and loved;" he was dissolved in grateful praise, and would break out in strains like these;—

> ——"O that I could climb
> The wonderful ascent with equal praise!
> Praise! flow for ever, if astonishment
> Will give thee leave: my praise! for ever flow;
> Praise ardent, cordial, constant, to high heav'n
> More fragrant than Arabia sacrific'd,
> And all her spicy mountains in a flame,"

Confidence in God was not among the smallest of his Christian graces. Men of active minds are often disposed to trust in their own resources, rather than in the living God; but in safety, in trouble, and in danger, his confidence was in

God alone. He was too well acquainted with the nature of man to recline on an arm of flesh; and he had seen too many of the vicissitudes of life, to suppose for a moment, that present safety could guard against future danger. He well knew that all his comforts came from God, and that if they were removed, it would be at his command; he threfore trusted implicitly in him, and not to second causes, for the continuance of them. In the course of his pilgrimage, though he passed through many changes, he seldom felt immoderately anxious about his future lot: he acknowledged God in all his ways, and was confident that he would direct his steps. He was exposed to danger at sea; and when the souls of others were melted because of trouble, his heart was firm, trusting in the Lord. On the river Ganges, he encountered many storms and dangers, yet in the midst of them he could say: "I feel comfort in knowing, that Omnipotence can hold me with a cobweb, though all human power could not with a cable." In the time of earthquakes, when he felt the earth gently rolling beneath him, or heard the rattling of conflicting elements in her bowels, which filled the heathen with sore amazement, we hear him speaking of enjoying sweet composure of soul. When that dreadful disease the *cholera morbus* was raging with unabated fury, and his neighbours with frantic madness were crying out to frighten the devil away, that he might do them no more harm, we find him looking up with humble confidence to him who alone can deliver from the snare of the fowler, and from the noisome pestilence. In all his troubles, he looked at the great end to be accomplished by them, and was not left destitute of the consolation arising from an humble dependence on the Saviour, as we may see from the following remark:— "Every thing in this world is attended with trouble and discouragement. This is the wise ordination of the supreme Ruler, that we may be taught by experience to look to him alone for help and hope in all our ways and works. In the midst of all, it is a consoling reflection, that all things are in the hands of our adorable Redeemer: we can look up to him for direction and support, as well as for salvation. He can make all blessings to abound."

Mr. C. passed through many trying and afflictive dispensations of Providence; but in the midst of them all he manifested great submission. He lost two wives and six children, and yet under each of these moving scenes he used the language of Job, when "he fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." A lady now eminent in the church of God informed me, that the first thing which gave her mind a decidedly serious turn, was seeing the manner in which he conducted himself on one of these distressing occasions. From that she was convinced that there was something more in religion than she was yet acquainted with, and that the consolations of the gospel must be powerful to sustain the sinking mind, and make the countenance beam with heavenly light, while the darkness of death was spread all around. Had he been a man less warm in his feelings, and less strong in his attachments, his conduct would have been less striking, and the triumph of divine grace less evident; but to see a man of the liveliest passions submissive as a child under the chastening hand of God, must have wrought in the mind of spectators a powerful conviction of the efficacy of the gospel, and the faithfulness of its promises. It must have struck the reader, in perusing the many afflictions through which he passed, that this promise was remarkably fulfilled in his experience: "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

The last few months of his life were exceedingly trying, and required the exercise of the noblest energies of the mind, when it was least capable of such exertion. To be subject in sickness to all the inconveniences of travelling, which can scarcely be borne in health without complaining; to be obliged to proceed on board a ship, amidst all the noise and confusion of weighing anchor and setting sail; to be called to part with wife and child, and every earthly comfort; and last of all, to die in solitude on the mighty deep, without any kind friend to pity or to comfort—was truly affecting and heart rending! Under such a complication of miseries, we can scarcely ex-

pect from a man accustomed all his life to active scenes, that unruffled serenity which has been sometimes manifested by those who have been long inured to sickness, and gradually prepared for their departure; yet there was throughout the whole, not only resignation, but acquiescence with the will of God, whatever it might be. His constant desire was, that whether he lived, he might live to the Lord, or whether he died, he might die to the Lord, so that living or dying he might be the Lord's: and having this sincere desire, there can be no doubt but these severe sufferings answered the end for which they were designed, in purging away his remaining dross, and fitting his soul for higher degrees of heavenly glory. We think it strange that so many of the most faithful servants of the Lord should, like their blessed Master, finish their course under circumstances of pecaliar distress; but we ought rather to remember the word which says: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, in as much as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."

Contemplated as a *missionary*, Mr. C. exhibits to our view many striking virtues which are desirable in that character, and shews us how much good may be done by the zealous and persevering efforts of a single individual. The verse which we have prefixed in the title-page, as descriptive of his labours may appear to some to express too much but; so it did not appear to one who was intimately acquainted with him from the beginning. Our late respected friend Mr. Ward preached his funeral sermon from that text, and shewed, to the satisfaction of his audience, that in evangelical labours for the salvation of the heathen, Mr. C. had excelled all with whom he was acquainted. Dr. Carey bears the same honourable testimony to his character. Speaking of him when at Cutwa, he observes: "I am happy to say that brother Chamberlain is one of the most active, and at this time successful of us all. He has this year baptized thirty-three European soldiers at Berhampore, and is labouring there, and in all the country round with great diligence." After such a description of him by those who knew him, and watched his operations for years, we may boldly claim an exemption from all the charges of exaggeration, in applying to him this celebrated passage. We are in no fear of contradic-

tion on this head, because we have heard it acknowledged from all quarters, even from his enemies and the heathen themselves. As a proof that the grace of God was with him, it is pleasing to observe, that his labours were crowned with considerable success. Though he was chiefly employed in preparing the way for others, yet God left him not without many signal instances of his mercy: among both Europeans and natives, many seals were given him to his ministry, and souls for his hire. Some men feel a peculiar bent of mind to one particular work, from which their character takes its complexion. Mr. C's mind was drawn out in great affection for the Hindoos, and more disposed to preach the gospel to them, than to any others: and if from this circumstance we might be allowed to fix on an epithet indicative of his feelings and conduct, we should denominate him the Apostle of the Hindoos. He considered preaching to be the great business of his life; at the same time he did not neglect other subsidiary means of promoting the end he had in view: and taking his life in the aggregate, there is great beauty in the proportion of time and attention which he devoted to different objects, according to their relative importance.

In declaring the glad tidings of salvation to dying men, he was indefatigable: diligent in obtaining the necessary means, and industrious in applying them to their proper object. To have detailed all the particular conversations he had with the natives every time he preached, would have exhibited much of his missionary character: but occupying, as it must have done, many volumes, we fear it must have been very tedious. As the message and the objections brought against it, were commonly the same, the quotations which have been already made, together with a general statement of his usual manner of preaching, it is hoped will be sufficient.

The two main subjects of his discourse were, the folly of idolatry, and the nature and excellence of the Christian religion. It was left to circumstances to determine which of these should first be the topic of discourse, and how much should be said on each. Some have thought, that a missionary, in his addresses to the Hindoos, should leave idolatory altogether out of the question, and simply declare to them Christ crucified. That this ought to be the burden of his discourse, we cannot for a moment deny: but we still think it is

not proper entirely to omit the other. To dwell principally no the absurdity of idolatry, and forget to introduce the Saviour, is a sad extreme: and to discourse exclusively on the truths of the gospel, without shewing what they require of the hearers, is also a fault. After describing the fitness of Christ as a Saviour, it seems natural to conclude by saying: The reason why we urge you to this Saviour, is because those gods, in whom you trust, were men of like passions with yourselves, whom superstition alone elevated into deities, and who can neither save themselves nor their worshippers. To persuade a man to leave his house, as being in danger, without pointing out to him that danger, would be great folly: but by a few words to discover to him that it is founded on the sand, and then to urge him, by the approaching storm, to take refuge in one founded on a rock, is consistent alike with reason and Scripture. The duty of missionaries in the present day is precisely the same as it was in the days of the Apostles: providing therefore, we can ascertain how the former acted, there will be no difficulty in determining how the latter ought to proceed. Let us peruse with care the Acts of the Apostles, and we shall perceive, that while they fully preach Christ crucified, they did not fail to declare to their hearers, that they "ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device." These were the ideas of Mr. C. on the subject, and hence, though his discourses consisted chiefly of a simple declaration of the gospel, yet he seldom failed in one part or other, to make a faithful exposure of the wickedness and folly of all idol worship.

Actuated by the noble desire of saving souls from eternal death, he manifested in all his addresses great affection, zeal, and courage. It was a reviving sight to see him, with a hundred or more attentive natives sitting round him, like a father among his children, with the smile of affection on his countenance, pointing them to the "Lamb of God, that taketh away the sin of the world." In this delightful work he was never weary in his mind, though often greatly exhausted in his body; the zeal of it consumed him, and he was never happy unless he was engaged in it: it was his meat and his drink, and he counted it all joy to spend and be spent in this employment. Sometimes he would read, at others he would explain; sometimes he would answer, and at others he would ask questions: and

thus by every means in his power, convince his hearers of the lively interest he took in giving them right ideas on religious subjects, and promoting their eternal happiness. Nothing could divert him from his purpose in this work. He feared the face of no man; his brow was brass: and though many an arrow of reproach was shot at him by his hearers, he remained impenetrable. By the sword of the Spirit, which is the word of God, he prevailed over his opponents: and thus by the aid of Jehovah, he did valiantly.

In raising a congregation, and commencing a discourse, he seized on every advantage which a knowledge of persons, times, and places, could afford. These he studied with great care, and found an acquaintance with them essential to the accomplishment of his designs. The obtaining of a large concourse of people, commonly depended upon his being able, in the first place, by some common topic of conversation to interest the feelings of one or two individuals. As the natives carry on their bodies and in their foreheads the peculiar mark of the god they worship, he could at once address them in a way which would excite their attention, unless they were filled with pride or previous suspicion. If he met with a Brahmun, he would sometimes accost him thus: "I see from your *poita* that you are a Brahmun: but I have read in your shastra, that it is not the *poita*, but a knowledge of the true Bruhma, that makes a Brahmun." This would immediately lead to a religious conversation. If he met with a Soodra, he would sometimes commence thus: "Do you understand the works of the Vaid:" Answer, "No, Sir." "Are you not forbidden to read them, and do they not say you will go to hell if you do?" Answer, "Yes, Sir." On this concession he would endeavour to shew, that it was impossible for God, or a revelation that came from him, to condemn a man to hell for knowing or doing what was good: and would then say, "Lo! I bring you the true Vaid, the word of God, which if you will hear, understand, and regard, you will go to heaven." If he met with pilgrims, he would introduce some passage to them from their own books, such as: "Journeys to holy places are a weariness to the body, and an error of the mind." To this they would readily assent, and he would then proceed to apply the concession, and shew that the road to heaven is one that must be

travelled by the mind, and not by the body. If he met with one of the lower classes, he would introduce himself by asking some question about his business; and as soon as he found that he had obtained a favourable hearing, he would turn the conversation into a more profitable channel. If he perceived a backwardness to listen, from fear of reproach, &c. he would say: "Now suppose you were to find a very valuable pearl in the mud, would you not pick it up? And if your neighbours laughed at you, and reproached you for dirtying your hand, would you mind that, after you had got the pearl? This gospel which I bring you is a pearl of great price; and if you receive it, you will be unmoved by the reproaches of all the world." Such a remark would generally remove their diffidence and secure their attention. If he happened to be at any place at the time of a festival, he would inquire into its origin; and, having heard the exploits of the god or goddess, he would recount to them the wonderful works and words of the Lord Jesus Christ, and point out to them the superior excellence of his character, and his fitness in all respects to be the Saviour of guilty men. By these and a hundred other ways of a similar nature, he would first gain the attention of a few; others passing by would stop and listen: and thus his congregation would continue to increase, till he was often surrounded with an immense crowd. If his hearers were moderate in number, and attentive, he remained reading and preaching for an hour or two, and then having concluded with prayer, and distributed books among them, would go to another place. If his audience was large, as a natural consesequence it was often fluctuating. One party would ask questions, and when they had been discussed, would retire; others would then come forward with inquiries, and thus he would continue engaged among them for five or six hours together. He well understood, and was able by a few words to expose the impertinent questions that are so frequently asked by the Hindoos on the subjects of religion: but he found that to silence and to convince were two very different things. To expose the folly of making God the actor,* and man the

* It is astonishing with what tenacity the natives of this country hold this opinion, that God is the author and encourager of all sin, as well as holiness: and, though there is, perhaps, no one that admits of clearer

fiddle, upon which he plays just what tune he pleases, and of seeking salvation from idols by endless ceremonies, was not difficult; but so to convince them of the folly of these things, as to make them forsake such refuges of lies, after they and their fathers had trusted in them for ages, he found to be a work which bid defiance to all human power or persuasion: when, therefore, he had answered their objections, and plainly stated to them the truth of the gospel, he commended them to God, knowing that nothing but his spirit could enlighten their understandings, and convert their souls.

His addresses were remarkably simple; he used "great plainness of speech:" he made no attempts to astonish the vulgar by displaying his superior knowledge, or to raise himself in the estimation of the Brahmuns by using high-sounding language: he tried to be as plain as possible, and so to speak that the very meanest might be able to understand. When he read any thing besides the Scriptures, it was almost always poetry: his poetry, however, was of a simple kind, and he found it to be equally well understood with the plainest prose, and to be incalculably more efficacious in attracting and keeping up the attention of his hearers.

The extent to which he carried his labours in preaching the gospel was surprising. Had he done what he did in a northern clime, we should have considered his exertion great; and we never could have believed it possible for one man to do what he did in this climate, unless we had been furnished with a proof of it in his example. He preached the gospel from Calcutta round about to Hurdwar; and in order to accomplish this object, he had to acquire the Bengalee, the Hindoostanee, the Hinduwee, and the Brij-Bhasha, that he might have it in his power to use all or either of them, as his situation or circumstances might require. In passing through

refutation, there is no one to which they cling with more unconquerable obstinacy. It is an idea which seems to have prevailed in most systems of idolatry; and we may cease to wonder at its being prevalent among the Hindoos, when we find it firmly maintained among the polished Greeks.

Ζευς δ' αρετην ανδρεσσιν οφελλει τε, μινυθει τε
Ο'πως κεν εθελησιν.—Hom.

one province, he spoke in the language of that province; and on entering another, he still declared to the people "the wonderful works of God in their own tongue:" and in places of great resort, and on the borders of contiguous provinces, where different people were mingled together, he had often in the same discourse to employ part of his time in one language, and part in another.

The extent of his preaching must be estimated, not only by the number of places and languages in which he was publicly engaged, but also by the diligence which actuated him wherever he went. He was apt to teach; and as objects of ignorance were presenting themselves in every direction, he was always engaged in seeking their welfare. After preaching to a large assemblage of people, it was customary for numbers to follow him to his place of abode: these, both by the way and in private, he instructed more fully in the things belonging to the kingdom of God; and so, from early in the morning till late in the evening, his whole time and strength were frequently employed in discussing religious knowledge, and seeking the salvation of men. It was not enough for him in general to enter a town or a village, and having preached in one place, quietly to retire: no, he wished to visit every part of it, if possible; to penetrate into the darkest corners, and not to leave it till he had made all the inhabitants acquainted with his message.

Though he considered that both the inclination of his mind and the nature of his ordination, rendered it his duty to preach principally to idolaters, still he felt a strong attachment to men of his own nation, particularly when he found them scattered among the heathen, "like sheep without a shepherd." It afforded him great delight, if, after being exhausted by the labours of the day among the Hindoos, he could refresh his spirits by preaching in the evening to a number of his own countrymen; and though not gifted for the latter, as for the former employment, his well-meant endeavours met the approbation of his Saviour, and were crowned with great success. At every station he visited, he attempted, as far as practicable, to make his way to all classes of people. Sometimes he was received kindly, and treated with respect, even in the higher

circles, by both Europeans and natives. Sometimes he was frowned upon by both, for his faithful admonitions; but he was never so elevated by the caresses, or affected by the censures of others, as to desist from his duty; through evil report, he pressed toward the mark for the prize of the high calling of God in Christ Jesus. When fixed at any particular place for a season, he was exact in keeping his appointed times of preaching to the heathen, constant in his attendance on his other ministerial duties, and punctilious in visiting all to whom he had access; so that at leaving each station, he might say: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, how I have kept back nothing that was profitable, but have shewed you, and taught you publicly, and from house to house."

Another view in which he presents himself to us in the missionary department, is as a translator of the sacred Scriptures: he undertook, and nearly completed two translations, the Hinduwee, and the Brij-Bhasha. His fitness for this work must have appeared to the reader, in the place where we gave an account of the motives which induced him to undertake these versions. Both the languages are derived from the Sunscrit, and the Brij-Bhasha is considered one of its purest dialects: the words commonly used in both of them are the same as those used in the Bengalee, with slight variation in the pronounciation and spelling; the inflections are different. The beauty of every translation of the Scriptures must consist in its purity and simplicity: it should, as far as possible, be so pure that the most learned cannot find fault with it, and so simple, that the most ignorant cannot misunderstand it. Judging of these languages as pure derivatives of the Sunscrit, we conceive Mr. C. has united in his tranlations both these properties to a considerable extent. So anxious was he about their accuracy, that, after having finished them with the pundit, he again transcribed a great part of them with his own hand.—The latter part of his life, when he found himself unable to travel about and preach to the natives, he devoted with so much assiduity to the translations, that there is reason to fear his life was ultimately sacrificed to them. After the labour he bestowed upon them, and the great

anxiety he felt for their completion, we cannot but lament that one of them is left in an unfinished state, having proceeded only to the second Epistle of the Corinthians. We trust, however, that some steps will be taken by the Society in England, to get it brought to a close, that the labours of one of their most valuable missionaries, instead of being lost, may be rendered a permanent blessing to this country.

Besides his translations of the Scriptures, he prepared a number of other religious books and tracts for the good of the heathen, in Bengalee, Hindoostanee, and Hinduwee. The most numerous of these are in the Bengalee, and are principally composed in poetry of different metres. In the Hindoostanee he composed a work called the Gospel Messenger, which cost him immense pains. So great was his labour, and so close his application to finish this at Sirdhana, that he thought he here laid the foundation of that complaint, which was afterwards increased by repeated colds, and close sitting to the translations.

He was perhaps more diligent in distributing than in preparing tracts and Scriptures. Some have thought he went to excess in this, and that many of the books which he gave away were wasted. It is more than probable that many of them were thoughtlessly destroyed! in sowing, the husbandman cannot so cast his seed that none can be lost: some will fall by the way side, some on stoney ground, some among thorns, and some the birds of the air will devour. He made it a general rule to give only to those who could read; and if some were destroyed, he had the pleasure of witnessing, that many were attentively perused, and on some occasions committed to memory. At Hurdwar, multitudes were found after his departure reading the books which he had circulated among them, though it remains undiscovered what effects were produced by them. In some towns and villages, he found that Scriptures, which had been circulated ten or fifteen years before, had been preserved, and read with the greatest care. These are facts which we conceive fully justified him in the efforts he made to give extensive circulation to the Scriptures and religious tracts. In this department, he sowed the seed to an amazing extent; and our prayer should be, that

the great Lord of the harvest may still bless these means, and make them productive of abundant fruit to be reaped by other labourers.

He took a lively interest in the support and progress of native schools; and though he perhaps did less in this department than any other, he did enough to convince us, that he felt deeply interested in the religious welfare of the rising generation. Some consider schools as paramount to all other means: he did not view them exactly in this light; but thought them, when conducted on Christian principles, important auxiliaries. In all the schools he established, the Scriptures were introduced, and constantly read, and the children instructed in the principles of Christianity. He kept his eye steadily fixed on their religious improvement, as his main object, and his efforts in this department were not in vain. Many received such ideas as made them better members of society, if not decided Christians; and it is hoped, in that day when Jehovah makes up his jewels, there will be at least one found, who was extracted from the dunghill of idolatry, and polished in a native school under his care to shine with eternal splendour.

Such were the qualifications, and such the laborious exertions of this truly devoted servant of the Lord Jesus Christ. We think the account given of him by the Society to which he belonged, when the news of his death arrived in England, was by no means exaggerated. They say: "Mr. C. was no ordinary character, either as a Christian or a sa missionary. Perhaps no one who ever left this country in the latter capacity, possessed more ardent attachment to missionary labours, or displayed more undaunted resolution in the service of his heavenly Master." We have no doubt but his name will be embalmed in the memory of the religious public, with many of his predecessors and contemporaries who are now with him in glory, and never pronounced without calling to the remembrance, by a natural association of ideas, his zeal for the glory of God and love for the souls of men. Whoever attentively considers the graces that adorned his Christian character; the zeal that actuated him at all times; the labours

that distinguished his missionary life; the difficulties, dangers, and distresses of all kinds through which he passed; the eminent manner in which he was enabled to consecrate himself as a living sacrifice to the service of his Saviour; and the success with which his efforts were crowned; will perceive with what propriety he might adopt the language of the apostle: "By the grace of God I am what I am: and the grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

CHAP. XII.

Concluding Reflections.

THE amelioration of the heart, and the improvement of the life, are the objects which ought constantly to be kept in view, as the grand ultimatum of all the knowledge we acquire by reading. There is one species of writing which has a more powerful tendency to produce these effects than many others, and that is, biography; because in it, as in a glass, we see some defects which belong to ourselves, and some excellencies which we do not possess: the former serving to humble us under a sense of our deficiencies, and the latter to excite us to holy emulation. Had not this been one of the best means of building up the people of God in their most holy faith, the Scriptures had not abounded with so many examples; nor had the divine Spirit wrought so powerfully by them, in convincing the world and edifying the church. With a view of securing in a greater degree, those important advantages which may be derived from Christian biography, by a proper application of the subject to our own characters and circumstances, we propose in this chapter to make a few obvious reflections on what has been brought under consideration; hoping they may lead the reader to make others of a similar nature, which may be both pleasing and profitable.

1. We must not estimate a man's life by the number of his years, but by the manner in which it has been spent: for this is the way in which it will be weighed at last in the scales of divine retribution. The design of our existence being to know, love, and serve God, we may calculate the true length and value of it, by the advances we make in those things, which prepare us for our ultimate destination. It is said of that time, when the knowledge of the Lord shall cover the earth, as the waters do the sea, "there shall be no more thence an infant of days, nor an old man that has not filled his days: for the child shall die a hundred years old; but the sinner a hundred years old, shall be accursed." Babes and sucklings, out of whose mouths God has ordained praise, if removed in their infancy, may be said, as to all the valuable purposes of their being, to die a hundred years old; while men who actually live to that period, without being acquainted with themselves or their God, are a curse to the world by their example, and possess all the childishness of infants, without their innocence. Brainerd, and Janeway, and Pearce, though they died in the prime of their lives; yet for their spirituality, and meetness for heaven, might be considered as proverbial for the age to which they lived: and Chamberlain, though he had gone but a little beyond his prime, may, on account of his uncommon exertions in the cause of Christ, be said to have died in a good old age. We have read of many, who have been so convinced of the propriety of estimating life by the advances of the soul in piety, that when they have been asked their age, they have replied, not according to the number of their years, but according to the time when they first began to know, love, and serve their Saviour, reckoning all the rest of their existence a mere blank.

If we bring ourselves to this criterion, it cannot fail to humble us in the dust before God, as we shall perceive, that there has been very little substance in our being; that the greater part of it has been shadow; that in the true judgment of things, we are but a very few years old; and that, though we may be men in our bodies, in our minds we are very children, when compared with the "full stature of a man in Christ Jesus." Let us ask ourselves, as individuals: What do I know of the

character and perfections of the great God more than the heathen; how much do I love him more than any earthly good; and what have I done for him who loved me, and gave himself for me? And let us not only ask, but force our consciences to give a definite answer to these questions, and resolve in the strength of divine grace, that the future part of our lives shall be influenced and governed by what conscience declares to be our duty. By so doing we shall perceive our great defects, and shall be studious to know how others have attained to higher degrees of virtue; and thus our humility will become deeper, our happiness will rise higher, our activity for the glory of God and the good of men will be greatly increased; and, if called away in the prime of life, we shall possess the advantages of old age, with having suffered its inconveniencies.

2. We must not form our judgment of the state of men or things from outward appearances, which is a prevailing error: "man looketh on the outward appearance, but the Lord looketh on the heart." External things cannot be relied on as an index to the state of the mind; and those who make them such, act as inconsistently as the person who supposes that an ignis-fatuus is a true light, and that the sun is dark, when it does not shine on him. Asaph once looked on the prosperity of the wicked, and was filled with envy; but when he entered into the sanctuary, and heard their end described, he found that he had been deceived by outward show, and that with all their honours and pleasures, they were more to be pitied than to be envied. The friends of Job, when they saw him deeply afflicted, supposed that he was a great sinner, and the object of divine vengeance on account of his crimes; but the Scriptures teach us, in the sequel of his history, that they were greatly mistaken. Persons judging from outward circumstances, would conclude that Mr. C. was an unfortunate man; but those losses and disappointments, for which they would consider him unhappy, were, by the gracious influences of the Holy Spirit, made the means of his advancement in spiritual enjoyments. As in the life, so in the death of a person, we are liable to be deceived by external things. When Dives died, his friends probably thought his death as honourable as

his life; and when Lazarus died, it is not unlikely that their convictions of his having been a miserable man were increased; yet the Scriptures tell us, "that the beggar died, and was carried by angels into Abraham's bosom: that the rich man also died, and was buried; and in hell he lift up his eyes, being in torments." We are not, therefore, always to judge of the future happiness of the Christian by his appearance in his last moments; for many who, like their blessed Master, set behind a cloud, will rise and shine with eternal splendour.

As we can form no true estimate of the state of the soul from the external condition, so neither can we form a correct idea of a man's usefulness by outward appearances. "There may be fruits actually brought forth, which we may overlook, or which do not come within our circulation. The usefulness of faithful ministers in any country, is seldom, if ever, justly estimated. As much of that which we reckon usefulness, may turn out to be of no account; so much of that which we overlook, may prove genuine." The life of a Christian is a life of faith; and he must go forward in the discharge of his duties, depending upon God for the success of what he does, just as much as for the overruling and sanctifying of what he suffers. "He that observeth the wind will not sow; and he that regardeth the clouds will not reap." Had Mr. C. been discouraged by the dark appearances of things at different seasons, he would have concluded that all his efforts were vain, and would have relinquished his work in despair; but he remembered that it was written, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Taking encouragement from this, he continued to persevere, leaving the final issue with God. The seed which he sowed at Cutwa produced a considerable harvest, and the native church which he there formed, afterwards became one of the most flourishing in India. Nor are we to calculate the good he did entirely by what took place in his lifetime: important effects may yet result from the Scriptures which he distributed and explained in different parts of the country, and missionaries who may yet succeed him, may find many pleasing vestiges of his labours. From his expe-

rience, therefore, we ought to learn, not to be overwhelmed by discouragements arising from the appearance of things; but with unwearied assiduity, to continue our endeavours to do good, recollecting the apostolic exhortation: "Let us not be weary in well doing; for in due season we shall reap, if we faint not."

The same observation applies to the final success of the gospel. We are not from present appearances to form our opinion of the result; from what has been done in the last half century, we may learn how great a revolution may take place in a short space of time; but gloomy, compared with the spirit of prophecy, would be our ideas of the Redeemer's triumphs, were we to measure them by any thing that has transpired. Should scoffers, looking upon the little that has hitherto been effected, tauntingly exclaim: "Where is the promise of his coming; for since the fathers fell asleep, all things continue as from the beginning of the creation?" let them remember, that they are only fulfilling a part of the divine predictions; and when these have all been completed, "he that shall come will come, and will not tarry." It was easy for the antediluvians to insult righteous Noah, after he had been preparing a vessel for 100 years, when there was no appearance of a storm! But did such taunts prevent the deluge twenty years after? It was easy for the Canaanites to mock Abraham for believing that his posterity should inhabit their land, when he, childless, was wandering about in it from place to place; and to repeat these sneers with triumph 400 years after the death of his grandson Jacob, when all his posterity were labouring under the cruel yoke of the Egyptians. Yet, contrary to all expectation, his posterity were brought to the land which God had promised to their fathers. How easy it was for malicious men and the powers of darkness to insult the Saviour in his dying agonies, and in the midst of his weakness to say, "Where is his strength and his power to save?" But when he rose from the dead, and led captivity captive, and received gifts for men, what became of all such reproaches? When all the powers of earth and hell were united to exterminate Christianity, how easy it was for the persecutors to say, It is now a lost cause, it must perish! But lo! contrary to all

their wishes, it lives, and is every day widening the circle of its influence. The present is probably only the morning twilight of that glorious day to which Christians are looking forward, and for which missionaries are labouring; and it is easy for the fearful and unbelieving, who have not yet awaked out of sleep, and shaken off the works of darkness, to exclaim, Where is the appearance of the day? Those who are spiritually blind cannot understand the things which are to be discovered only by the eye of faith; and those whose eyes are opened, must look, not at things as they now stand, but at what the mouth of the Lord hath spoken.

3. Judging from the character before us we must perceive, that activity is essential to the happiness and usefulness of a Christian missionary. "A man's life consisteth not in the abundance of the things which he possesseth;" nor his usefulness in the abundance of the things which he knows, but in his being, from proper principles, entirely devoted to the promotion of the divine glory. Activity in the pursuit of any object, affords pleasure to the mind for a season; but it is only activity in the pursuit of things which are most excellent, that can yield permanent satisfaction. A person may enjoy some delight in devoting all his powers and passions to sordid, sensual delights; in reducing to practice the motto of the epicure, "Let us eat and drink, for to-morrow we shall die;" but how much superior are the enjoyments of the man, who like Doddridge, reverses the impious motto, and considers his present and future blessedness to consist in the service of God?* Look at the man of God, whose maxim is, Work and live, and who is constantly employed in devising or executing some plan of love, and you will find that he enjoys a sum of happiness, of which others who are differently engaged can form no conception. So much satisfaction of soul did Mr. C. experience in

* Live, while you live, the epicure would say,
And seize the pleasures of the present day;
Live, while you live, the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my views let both united be;
I live in pleasure, when I live to thee.

the discharge of his duties as a missionary, that he would have sacrificed his life, had it been required, rather than have desisted from the noble employ: and in proportion as any one attains this spirit, he will resemble that great champion, the apostle Paul; and though, like him, he may have many trials, yet in the midst of them, he must necessarily be happy.

The happiness of an individual, however, is of small moment, when brought in comparison with the worth of those souls whose salvation, in the divine economy, is connected with the exertions of God's servants. If a minister or a missionary could be more happy by being less active, there might be some excuse for negligence; but when his own peace, and the external happiness of those around him, demand his exertions, and this demand is made under circumstances so peculiar, that, should he refuse to comply with it, he must be considered as his own murderer, and as polluted with the blood of other souls which will be required at his hands,—then who is there that would not say with Mr. C. "I would not be a loiterer for the world! O Lord, while I live, let me be found diligently employed in thy vineyard?" In the accomplishment of his designs, God has indissolubly connected the means with the end; and we cannot reasonably expect to be the happy instruments of effecting the one, except as we are active in the use of the other. Temporal blessings are not bestowed upon us without labour. The farmer must plough and sow, before he can reap: the mariner must traverse the deep, before he can reach a foreign port; and the traveller must take many a weary step, before he arrives at his beloved home. Has God rendered toil necessary to the acquisition of worldly favours, and will he give more important ones, without such means? He may occasionally bestow the blessing without our asking for it, to shew us that he has a right to do as he pleases, and to convince us that his blessing is of more consequence than our efforts; but, by the ordinary events of his providence and methods of his grace, he teaches us, that if we would find, we must seek; and that if we would have the door opened, we must knock. It is required of us to work out our own salvation with fear and trembling, While God worketh in us to will and to do of his own good pleasure, it cannot surely be ex-

pected, that less will be demanded of us, in promoting the salvation of others, and securing to ourselves the happiness of those, who by "turning many to righteousness, shine as the stars for ever and ever."

4. To support the mind amidst active scenes, and carry it forward to the end of its course, patience is requisite. To none can the language of Scripture be more applicable than to missionaries: "In your patience possess ye your souls." "Let patience have her perfect work." "Ye have need of patience, that after ye have done the will of God, ye might receive the promise." Persons proceeding from England, that land of gospel light, having their spirits animated by the promises and prophecies of sacred writ, can in contemplation trample all difficulties under their feet; but when they enter into this land of overspreading death, and behold the maladies of the soul prevailing more extensively than those of the body, and themselves unable to speak a word to stop their progress, they find that great faith and patience are necessary to support those elevated hopes which they entertained in their native country. To see thousands around them, at the station which they may occupy, who are perishing for lack of knowledge, and themselves unable to impart it to them, except in broken, stammering accents, which, if they can be understood at all, are calculated to excite risibility rather than serious thought, is a circumstance which, if they are possessed of tender feelings, must call them forth to an almost overwhelming extent: and to labour year after year in some degree under these disadvantages, and when they are in a great measure surmounted, to find that there is scarcely the least prospect of success, requires no ordinary degree of divine assistance. The missionary, fearing that every effort has not been made on his part to ensure success in his work, often ventures on some new experiment; and here he has need of patience, that he may form his plans with deliberation, and not relinquish them before he has given them a fair trial. The mind, by its own operations, is apt to create within itself a sort of fever, which makes it perpetually restless, and urges it to turn from one thing to another, with the same uneasiness as a person in sickness changes from side to side: and in such a state, new

undertakings, if not patiently carried forward, like water in the height of a fever, serve only to increase the thirst, and heighten the disorder.

Trials and disappointments are also to be expected, and patience will be requisite to support the mind under these. The missionary, in the conscientious discharge of his duty, may have to take steps which are disapproved of by his friends, which are scoffed at by men of the world, and respecting the success of which he himself is far from being confident. With this barren prospect before him, he may have to travel to a new station, not knowing whither he is going: he may there have to labour for some time, and find little progress made; or if prosperity attends his efforts, by sickness or some unexepcted event, he may be incapacitated to carry them forward. Should he escape these perplexities, troubles may assail him from another quarter: those among the heathen, of whose conversion he entertained the strongest hopes, may be vacillating and halting between two opinions, and perhaps quit him at the time he expected them to make an open profession of their faith; or should they remain after this period, they may, by their untoward conduct, prove rather thorns in his side, than his joy and crown of rejoicing. It may be thought by some, that these things equally exercise the patience of ministers in every place. Mr. Fuller, however, than whom, perhaps, no one in England was better capable of judging, very justly observed:—"Christianity has wrought so much in this and some other nations, as that gross lying, theft, robbery, adultery, &c. are in a good degree shamed out of countenance. No man can preserve his reputation while he openly indulges in these vices. It is not so in Hindoostan. Such practices are there so common, that no manner of disgrace attaches to them. This being the case, there is nothing in the state of society to restrain a Hindoo from gross immorality. If he is restrained, it is merely by Christian principle, and the connexion he has with Christians."

While these are circumstances which call for the exercise of patience, there are many considerations which are well calculated to inspire the mind with this grace: and that the mis-
-ay not be discouraged, or grow weary in well doing,

he ought frequently to reflect on these. He must remember, that "it is not God's ordinary way to effect great changes on a sudden, but to produce them gradually from small beginnings. A country where God had been long known as a refuge, when compared with one which from time immemorial has been over-run with heathenism, is a cultivated field to a wilderness: in the one, the husbandman soon reaps the fruit of his labour, or rather of the labours of his predecessors; but in the other, a great deal requires to be done before a harvest can be expected. And as great things arise from small beginnings, so they commonly fetch a compass in their accomplishment in some degree proportioned to their magnitude. God made promise of a son to Abraham: but five and twenty years elapsed before it was performed. He also promised the land of Canaan for a possession to his posterity: there the performance required a period of nearly five hundred years. At the same time, Abraham was assured that the Messiah should descend from his loins, and that in him all the nations of the earth should be blessed: this promise was nearly two thousand years ere it was fulfilled. The establishment of Abraham's posterity in Canaan was a greater event than the birth of Isaac, and greater preparations were made for it: but it was less than the coming of Christ, and required less time and labour to precede it. All that the patriarchs and prophets were doing for thousands of years was introductory to the gospel."* The universal extension of the gospel being the last crowned blessing to be bestowed on the church militant, has been long delayed; and is still to be waited for with all the patience of hope, and sought with all the earnestness of prayer.

5. An active, patient spirit is of more importance in accomplishing an arduous undertaking, than all the advantages that can arise from favourable circumstances or extraordinary abilities. There is a constant tendency in the mind of man to ascribe success, and attribute failure to circumstances; whereas the noblest powers of the mind are displayed in its subjecting these to its own designs, and deriving a fresh im-

* Fuller on Genesis.

pulse from all the opposition that obstructs its course. Alexander might have excused himself from fighting with the Persians, because the river Granicus separated the two armies: but this served only to put in motion those energies, which soon surmounted all opposing obstacles, and led him on to a most splendid victory. Thousands of other instances might be adduced to shew, that men who have devoted themselves to any favourite enterprise, have succeeded perhaps to a greater extent, through the obstructions that have lain in their way, than they would have done, had no such obstructions existed. We have a striking proof of the truth of this assertion in Mr. C. Had all things been favourable to him, it is probable that he would have done less, rather than more, missionary work. When removed from one place to another, instead of being disheartened, he acquired a new impulse to activity and diligence; and these being brought into exercise, enabled him to overcome all difficulties, led him into a more extended field of labour, and fitted him to occupy it with advantage. When we look at the many trials he had to endure of a domestic nature, we are surprised that he was not more impeded in his work. We have heard of several eminent examples of men in a single state, devoting themselves unreservedly to the heathen; but we have here a man in a different state, in a tropical clime, and under almost every possible discouragement, continuing his unremitted efforts for the salvation of idolaters. His example, therefore, is the more valuable, as it teaches us, that our situation can furnish little excuse for the neglect of duty; and that, though the married life may by some be thought inferior to the opposite, it is not inconsistent with entire devotedness of heart and life to the propagation of the gospel.

What has been advanced with respect to the circumstances in which a person may be placed, applies with equal force to the abilities which he may possess. There are some who, with all the advantages of a superior mind, and opportunities that are considered enviable, make scarcely any progress in what they undertake; while others, who are by far their inferiors, and who have to contend with innumerable obstacles, make rapid advances towards the object of their pursuit:

which is sufficient to convince us, that in the accomplishment of an arduous work, perseverance is indispensable. We mean not by this remark to insinuate, that great talents are of little value,—when diligently used, they make the character truly illustrious;—but to maintain, that the smallest, well improved, are a greater blessing to the possessor, and productive of more good to mankind, than the greatest, when left to rust without proper employment. A little money in circulation is more useful than immense treasures concealed in the bowels of the earth. Men of extraordinary powers, by relying too much upon them, are generally averse to necessary labour; while others, who are not possessed of them, are constrained to have recourse to industry to supply the deficiency. And what is there which may not he achieved by unremitted application? The constant dropping of water wears away the hardest stones: and it has been uniformly found, that continued effort has surmounted the most appalling difficulties, and conducted to the enjoyment of blessings, which the greatest abilities without it could never have procured. This is exemplified to an almost endless extent in every department of life. In arts, in sciences, in theology, and in missionary work, we believe the most distinguished of our species have become so, rather through their uniform exertions, than the greatness of their natural parts. Mr. C. was not a man of the first-rate abilities; yet we have seen, by constant effort, how much he did for the evangelization of India. The labours of many who are very superior to him in point of intellect, will bear no comparison with his; from which we conclude, that in the arduous work of planting the gospel in a foreign country, an active, persevering disposition, is of more consequence than all the advantages that can arise from favourable circumstances or extraordinary abilities.

6. Those sentiments which furnish the strongest motives to activity and patience, are best suited to the missionary, and most likely to promote the great object of his mission. In this respect, it cannot fail to strike us what a decided advantage evangelical truths possess. Those who, like the apostle, have been more abundant in labours than others, have been influenced by the doctrines of the cross; and we may look in

vain for men who have hazarded their lives to save souls from death, among those of opposite tenets. Had Mr. C. been destitute of the love of Christ, it is more than probable that we should have heard little of his labours and sufferings in his cause; but we have observed how far he was carried by the power of evangelical principles. In the doctrines he believed, there was every thing to awaken in his ardent mind the strongest desires for the salvation of his hearers. A regard to the dignity of the person on whose embassy he was sent, inspired him with a courage, which no earthly ambassador can feel; and a regard to his humiliation, with a constancy in suffering, which none but martyrs know. He who, enlightened by the Spirit of God, has beheld the glory of Christ, has seen the deformity of sin, has felt his need of the blood of sprinkling, which speaketh better things than that of Abel, and has been made experimentally acquainted with that change of heart, which alone can qualify for the enjoyment of spiritual pleasures, will be too deeply convinced of the weight of the obligations under which he is laid to the Redeemer, to speak lightly of him, or be indifferent to the promotion of his glory. He who believes in the total depravity of human nature, who feels assured, that nothing but the blood of Christ can cleanse from guilt, and that if the soul is not washed in that fountain which was opened for sin and uncleanness, it must be banished from the presence of the Lord, and remain filthy and miserable to all eternity, will see, in the present condition and future prospects of men, enough to awaken his compassion, and make him desirous of their salvation. The worth of the soul, the value of the sacrifice made for its redemption, the shortness and uncertainty of life, the miseries of the lost, and the happiness of the saved, will all press upon him the importance of being active in calling sinners to repentance, and exhorting those who have believed, to give diligence to make their calling and election sure. We are generally moved to exertion, in proportion to the greatness of the objects which we have in view; and if so, it is impossible for us to have stronger motive to labour for the welfare of others, than those which arise from scriptural views of Christ and ourselves, of time and eternity.

Those who are actuated by these motives may be called enthusiastic; but under reproaches of this nature, they will find in the sentiments which they have embraced, such consolations as will teach them to possess their souls in patience. They will have both precept and example to support them under these trials. They will remember the words of the Lord Jesus: "It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more will they call those of his household!" They will recollect also, that his immediate followers "had trials of cruel mockings and scourgings; yea, moreover, of bonds and imprisonments:" and that, so far from sinking under these trials for Christ, they even gloried in them, "that they might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death:" and, from a recollection of these things, those who love the Saviour will learn to be content, if not happy, when men revile them, and persecute them, and say all manner of evil against them falsely for his sake. But the bright examples of the apostles teach patience in labour, as well as in suffering. When the apostle Paul was imprisoned and scourged for preaching the gospel at Philippi, he no sooner gained his liberty, than he went to Thessalonica, and there in the synagogue reasoned with the Jews, "opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom he preached was the Messiah." When he narrowly escaped by night from that place, he proceeded to Berea, preaching the word of God; and when forced to depart thence, he was next found at Athens, preaching to the Athenians, Jesus and the resurrection: thus teaching all engaged in the same work, how they are to act, and how they are to suffer in the cause of Christ. What was it that made this holy man so zealous in labour, and so patient in trouble? It was pity to the souls of men, who were dead in trespasses and sins, and love to the Redeemer, who died for them; so he tells us in these words: "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves,

but unto him who died for them, and rose again." These then are the sentiments which furnish the strongest motives of activity and patience, and which are best suited to the missionary, and most likely to promote the great object of his mission. O that men would learn to judge of principles by the effects which they produce! They would then "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, would grow up into him in all things, who is the head, even Christ."

7. Those evangelical sentiments which supply the missionary with the purest motives, which inspire him with zeal in action, and patience in suffering, are found to be as suitable to the state of those to whom he carries them as they are to his own. They are suited to relieve the miseries, and promote the best interests of men, far beyond any others. From what do the miseries among men arise? From sin. They have lost their God; they have wandered from the fountain of light and life, and are involved in darkness and death. In this state they are perpetually seeking after something to alleviate their distress: like men groping in the dark, they lay hold on something, which amuses them for a time, but which at last stings them, and is found to be a serpent. What are all the infinite mazes of idolatry and sin, but so many turnings of the human mind in pursuit of what it can never find? One man, that he may try what can be obtained from the unrestrained indulgence of his favourite passion, turns it into a god or goddess, and clothes it with the sanctity of virtue, to keep his conscience from being terrified at the sight of the object to which he falls prostrate. Some, feeling the same inclination, imitate his example: while others, feeling different propensities, invent new forms suitable to the passions which they desire to gratify. Hence it is that the world is full of idols, and that amongst them all, not one is to be found, which has a tendency to lead the soul to him who alone is worthy of religious worship. As idolatry thus takes its rise from a corrupt heart, it exists, even where no idols of wood and stone are regarded. What are [illegible] and ambitious pursuits of men in Christian coun-

tries, but prostrations of the soul to that idol which has been set up in the place of God? Error, however ramified, may be traced to this one root—idolatry, which is a deliberate preference, on the part of the mind, of something else instead of him, who alone deserves our supreme affections.

The gospel, therefore, in proposing to deliver men from their corruptions, adopts no circuitous method, but addresses itself at once to this root of all our woes. The simple design of it is to expel every idol from the heart, and to place God on the throne of the affections: and this is fully accomplished, when its doctrines are applied by the Holy Spirit. The mind is then enlightened to see the evil nature of sin, the holiness of God's law, the deplorable state of man as condemned by it, and the fitness of Christ as an almighty Saviour: it is then disposed to repent, to turn from all its transgressions, to forsake every false refuge, and to trust in Christ alone for salvation: it is then freed from the curse of the law and the dominion of sin, justified in the sight of God, adopted into his family, and trained up into a blessed immortality. Whatever the man may have been formerly, whether an Infidel, a Jew, a Mussulman, a Hindoo, or a nominal Christian, when these effects are experienced, he becomes a different character; the lion is changed into a lamb; the raven is turned into a dove; the fierce and base passions of the heart are subdued; and the demons of idolatry being dispossessed, the man is found "sitting at the feet of Jesus, clothed and in his right mind;" at peace with himself, with his God, and with all mankind. This change is not more for his own comfort as an individual, than it is for the advantage of all around him: his family, his friends, his neighbours, are all profited by it. Look at the barbarous and idolatrous places where the gospel has been received, such as Greenland and the South Sea Islands, and see what improvements have followed in domestic economy, and in the habits of the people. All the blessings of civilization and refinement follow in the train of Christianity.—Viewed in this light, the propagation of its doctrines deserves the attention of every philanthropist. But the gospel not only mitigates the woes of man on earth, but it prepares him to inhabit a better world, to occupy a higher state in the scale of

being, to associate with more exalted creatures, and to enjoy pleasures unalloyed and eternal.

If we inquire how far other systems or sentiments have been able to produce these effects, we shall be convinced that the gospel is paramount to them all, and alone worthy of all acceptation. The religion of the Jews is superior to any other; but if the Christian religion had not been superior to it, it had never been appointed by God to supersede it. Its superiority is stated in these words: "For if that which was done away was glorious, much more that which remaineth is glorious." The Mohummedan system, while it shews no way in which sin can be forgiven, consistently with the justice of God, inspires the mind with the fiercest dispositions, and leads those who embrace it, as far as they act consistently with its requirements, into practices directly contrary to the peace of mankind. The language of the prophet is, "Kill the infidels wherever you find them;" so that, were they to act comformably to this direction, every place where they dwell would be stained with the blood of those, who ought rather to be pitied than destroyed. How different the injunction of the Saviour: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Compared with the Hindoo system, the contrast is complete. In the popular part of this scheme, there is, in the conduct of the gods and goddesses, as represented by themselves, every thing to debase and pollute, but nothing to elevate and refine the mind of man. In the philosophical part of it, which is incomprehensible to the vulgar, there are some better ideas; but these are calculated to fill the head with visionary notions, rather than to improve the heart; and fitted to produce any effect rather than humility, which is so essential to the happiness of the soul. Besides, if all these systems were most excellent in their nature, they could never produce the happiness of mankind, because they are only partial in their application, and confine their benefits entirely to one particular sect. In this we see the supreme excellency of the Christian religion;—it is suitable to all nations; it decreases the miseries, and improves the natural, moral, and eternal

condition of all who receive it, to an extent of which no other is capable.

8. If the gospel of Christ, which inspires the mind with the noblest principles, and conducts it to the highest happiness, is to be propagated in this and other idolatrous countries, it must, according to the ordinary operations of providence, be done by human instrumentality: it devolves therefore as an imperious duty on those who are concerned for its progress, to pray, that the Lord of the harvest may send forth more labourers into his harvest; and that they may be eminently gifted and qualified for their work; that a double portion of the spirit of their excellent predecessors may rest upon them; and that their labours may be crowned with more abundant success.

In this country, the words of Christ apply with peculiar force: "The harvest truly is plenteous, but the labourers are few." Here are sixty millions of souls sitting in darkness and the shadow of death, famishing for the want of that bread which endureth to everlasting life, and not sixty persons to supply their wants: perhaps not sixteen, whose health, strength, acquaintance with eastern languages, and peculiar turn of mind, enable them to contribute materially to their necessities: and what are these among so many? What should we think of sending ten or twenty men to cultivate a field more than a thousand miles in extent? Yet such is the case in India: the fields are indeed extensive, while in them is seen only here and there a solitary labourer. Some few spots seem already white unto harvest, but the greater part requires much culture, and this renders the demand for workmen the more urgent. A modern writer, describing the state of England, makes this remark: "In spite of all the optimists, it is a grievous reflection, after the race has had so many thousands of years on earth to improve its condition, that all the experience, the philosophy, the science, the art, the power acquired by mind over matter,—that all the contributions of all departed and all present spirits and bodies, yes, and all religion too, should have come but to this,—to this, that in what is esteemed the most favoured and improved nation of all terrestrial space and time, a vast proportion of the people are absolutely found in a

Actual experience may serve to convince us how little we can do against the great enemy of souls, unless a stronger than he fight for us. What have the combined efforts of all Societies been able yet to effect? After all the exertions that have been made for thirty years past, the prince of darkness still works in the children of disobedience; and, with the exception of a happy few who have been rescued from his grasp, he still sways a universal sceptre over these vast empires. And thus he will continue his usurpation, till He shall come, with all the plenitude of his power, whose right it is to reign; "till He shall gird his sword upon his thigh with glory and majesty, and in majesty ride prosperously, because of truth and meekness and righteousness: then his right hand shall teach him terrible things; his arrows shall be sharp in the heart of the King's enemies, and the people shall fall under him." As the Redeemer, previous to the first triumphs of Christianity, poured out his Spirit on the apostles and their hearers; so, previous to the final victories of his cross, he will pour out his Spirit upon his missionaries and ministers, and upon their hearers: and in the day of his power, his people will abound in the fruits of holiness, and the dew of his youth will become more copious than that from the womb of the morning.

But for all this he must be inquired of by his people, that he may do it for them: and as this is the last and greatest blessing he has to bestow on his church, he will grant it only in answer to earnest, constant, and universal supplication. He had never taught us by a parable the necessity of importunity in prayer, if that importunity had not been an essential quality in all successful pleadings with God. Our earnestness ought to be proportionate to the magnitude of the blessing we solicit. With what fervour and constancy will a man pray for an individual whom he loves! With what earnestness ought we then to agonize with God for the salvation of millions, whom we are bound to love as we love ourselves! Where intercession of this kind has been made in a partial degree, it has generally been attended with partial revivings; from which we infer, that were it universal, there would be a universal reviving: "the Spirit would enter into the slain, and they would live, and stand up an excellent great army." If for the

will of God to be done on earth as it is in heaven, for all the prophecies of ancient writ to be fulfilled, for the Redeemer to see of the travail of his soul and be satisfied, for the machinations of Satan to be destroyed, and the whole world to be filled with righteousness, peace, and joy in the Holy Ghost, the prayers of the saints are necessary; then, O with what earnestness, with what fervour, with what constancy, and with what agony of soul, ought they to wrestle with God for blessings of such magnitude!

10. We have reason to rejoice, that the signs of the times are so favourable to the views and feelings of those, who believe that the period is fast approaching, when the Spirit will be poured out, when the Jews will be restored, when the fulness of the Gentiles will be brought in, and when there will be one fold under one Shepherd.

We find that God often excites a general expectation of peculiar favours before he confers them. When he gave his only begotton Son, there was a general expectation among the Jews at the time, that this gift was about to be bestowed. As Simeon waited in the temple to see the Saviour, so many are now expecting the effusion of the Holy Spirit, who, could they like him see this desire of their hearts fulfilled, would say: "Lord, now lettest thou thy servant depart in peace, according to thy word; for our eyes have seen thy salvation." There is now a prevailing conviction in the church of God, that the period is drawing near in which he will do some great work; and if we may suppose that such presentiments proceed from his Spirit, there can be no doubt of their being realized.

This hope has given rise to those various efforts, which must precede the bestowment of the blessing. Prayer and exertion must prepare the way, and these have been called into exercise, to an extent never witnessed before. From the beginning of the world, so great a spirit of supplication for the welfare of the heathen was never known to exist: in almost every prayer, whether public or private, their case is now presented before the throne; and the servants of God, evidently influenced by his Spirit, are enabled to plead with peculiar fervour, urging their plea by all the important consi-

derations drawn from the glory of his name, the fulfilment of his promises, the death of his Son, the long tyranny of Satan, and the wretched state of idolaters. And was it ever known that importunate prayer was offered in vain? Ought we not, therefore, to rejoice in this as one of those pleasing signs of the present times, which indicate that the Lord will soon come to his temple?

But to evince that prayer is the sincere breathing of the soul, it must be accompanied by exertion: numerous and excellent prayers if not attended with a suitable and correspondent conduct, are only instances of great hypocrisy, which must provoke the anger of God. That the prayers which have been offered up on this subject are sincere, we have the most abundant proofs, from the unparalleled exertions which have been made. All the different denominations of Christians have been vying with each other in this glorious cause; petty animosities and jealousies have given way to a nobler spirit; Societies of almost every description have been formed to carry forward plans of benevolence; and a mighty impulse has been given to the best feelings of our nature: which are surely the harbingers of some great result. It is a blessed cheering consderation, that the whole Christian community has been brought to make an attack on the empire of Satan; and that there is not a portion of it, however small, that does not wish to share in the dangers and labours of the great enterprise.

In the midst of these exertions, the church has one important lesson to learn—and that is, not to rely on her own resourses, not to trust in an arm of flesh, but to remember that the final victory will be gained, "not by might, nor by power, but by the Spirit of the Lord." We rejoice to see that this conviction is on the increase; and we trust all that has happened—the loss of many valuable labourers, and the want of more general success—will serve to deepen it; as we are assured, that till it is complete, a complete conquest over the powers of darkness will never be obtained.

Labours that have been conducted with faith and patience, and in dependance on divine aid, have been so blessed, as to serve at once for a specimen of what God can do, and also of

the manner in which he will do it. The instances of success that have attended the preaching of the word in this and other countries, are to be regarded as drops before a copious shower; and as an indication that the prayers and tears of the saints, which have been long collecting, will at length be converted into an abundant shower of blessings: then "waters will break out in the wilderness, and streams in the desert; and the parched ground will become a pool, and the thirsty land springs of water:". The anticipation, therefore, that has been excited by the study of prophecy, the spirit of supplication that has been poured forth, the great exertions that have been made, and the instances of success that have occurred, all demand our gratitude and praise, and ought to lead us to hope, that the time is fast approaching, when all on earth, and all in heaven, with holy rapture shall exclaim: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

That none may oppose, but rather that all may unite in hailing this happy period, we shall conclude, by applying the subject to those characters whom it particularly concerns.

It is to be feared that there are some, who are still using, in a covert manner, all their influence to oppose the reign of Christ; who having said for themselves, "We will not have this man to reign over us," encourage others in their rebellion, and even justify and abet the heathen in their crimes. To the attention of such we would recommend the second Psalm, from which they may learn their folly and their danger, their duty and their refuge. There are some who look upon all the expectations of Christians as visionary, and upon all their attempts to convert the heathen as enthusiastic; and therefore think of them with profound contempt, and speak of them with sarcastic sneers. To such the word addressed by the apostle to characters of a similar description are still applicable: "Beware therefore lest that come upon you which is spoken of in the prophets: behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." There are others who despise the instruments employed for the accomplishment of this work: and it is much

to be lamented, that some who wear the garb of a Christian profession are amongst this number. But let them consider, that so the scribes and Pharisees treated Christ and his apostles: and let them remember also, that "God hath chosen the weak things of the world to confound the things which are mighty, that no flesh should glory in his presence."

There are some who believe the missionary cause to be a good one, and yet refuse to contribute to it, according to the ability which God has given them, and attempt to justify themselves, like the Jews of old, by saying, "The time is not come, the time that the Lord's house should be built." Let such reflect on the import of this passage: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." There are others who do contribute, but who do it because it is the fashion of the time and place where they live, and not from any concern they feel in the object. These, alas! are like scaffolding to a building; they assist in erecting that noble temple, to which the top stone will be brought, with shoutings of, grace, grace unto it, and are then removed as useless. O that such would consider, that it will be a poor consolation to have contributed to the everlasting glory of others, if they themselves are cast into outer darkness, and seriously lay to heart this solemn declaration: "Except a man be born again, he cannot see the kingdom of God." We have reason to be thankful that there are many who give cheerfully to the cause of missions, and accompany what they give with earnest prayers for the success of the object. Whatever may be the result, such are blessed in their deed, and will in no wise lose their reward: they receive a part of it in this life, in the good news which they often obtain from a far country, and must be abundantly satisfied with having contributed their mite, when they consider, that the conversion of one soul is more than equivalent to all the expense that has been incurred, and to all the efforts that have been made, by the whole religious public.

The application of this subject to missionaries is so obvious, as scarcely to need any remark. Those who are *preparing*

for the work, will perceive the necessity of strict examination into their motives, that they may know whether they are desirous of undertaking it, apart from all worldly considerations, and whether they are willing to undergo its privations and able to discharge its duties. This examination wa carried on with rigid scrupulosity by Mr. C. while a student, and in the after parts of his life afforded him the greatest satisfaction. Those who are *engaged in* the work, may learn from his example the importance of strenuous exertions. The devil rages with double violence, because he knows that he has but a short time; and those who have to oppose him ought to labour with double vigilance, because they must know that they have a still shorter. Every thing in heaven, and earth, and hell, exhorts them "to work while it is called to-day." The vows of their ordination, the responsibility of their office, the shortness of their lives, the thousands that are dying around them without hope and without God, the sweat and tears of Gethsemane, the groans and blood of Calvary, the activity of the roaring lion, "who is going about seeking whom he may devour," the sighs and lamentations of lost spirits, the great cloud of witnesses that surround them, the crown of glory that awaits them, and God, the Father, Son, and Spirit, in whose name they were baptized,—all, all call upon them to "gird up the loins of their mind, to quit themselves like men, and be strong."

Though the subject applies more particularly to missionaries, let not private Christains think that it is inapplicable to them. Should it be asked, what part of the character here exhibited can be imitated by a private person, it may be replied,—his concern for the welfare of his soul, his close examination into the state of his heart, his frequent converse with his God and his Bible, his attention to the instruction of the rising generation, and his constant attempts to promote the spiritual welfare of those with whom he had intercourse. The apostle Paul far outshone in Christian graces those to whom he wrote; and yet he says: "Be ye imitators of me, as I am of Christ." Let this rule be applied in the present case; and, as far as the person spoken of copied the great exemplar of all virtue, so far let him be imitated by others. The excellencies which

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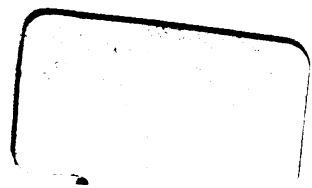
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